The King's Highway

Helen Barrett Montgomery

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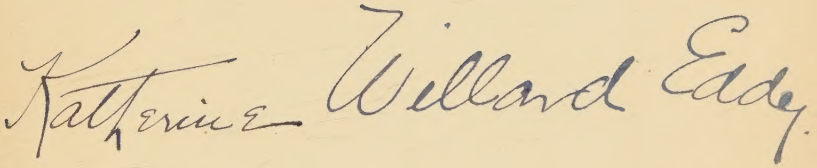

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THREE GENERATIONS.

A grandmother at twenty-five.

THE KING'S HIGHWAY

A STUDY OF PRESENT CONDITIONS
ON THE FOREIGN FIELD

BY
HELEN BARRETT MONTGOMERY

"And an highway shall be there, and a way, and it shall be called the Way of Holiness"—Isaiah XXXV, 8

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PREFACE

THIS text book is the outcome of a journey which it was my great privilege to take with my friend, Mrs. Henry W. Peabody, through the missionary centers of the Far East. We went out, not in the service of any one Board, but quite independently and at our own charges in order to be the better prepared to do the work which we had undertaken.

We were accompanied by our daughters, and had the pleasure and benefit of seeing missionary work through the eyes of two alert college girls.

Acknowledgment is made of the unfailing courtesy and boundless hospitality of the Missionaries of every denomination. They received us into their homes, met us at railway stations in the middle of the night, accompanied us on our journey, helped us through the intricacies of foreign travel, arranged scientifically planned itineraries for us, and showed us a wealth of Christian fellowship far beyond our poor deserving.

The limitations of a study book, and the necessity of presenting general outlines forbid the telling of the stories so full of interest with which each station abounded. The same limits make it impossible to name any save a very few of the individual missionaries. But to all who helped to make the trip so

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rich in results to us all, the thanks of the four travelers are given.

Acknowledgments are due also to the Federation of Women's Boards of Foreign Missions which honored us by sending us as official representatives of the Federation, and to the Boards for letters of introduction and minute directions which were of the utmost service in the prosecution of our work.

In following the course of a journey from land to land a certain amount of repetition is inevitable as conditions are sketched which affect the various Missions. The attempt has been made to emphasize a different phase more strongly than others in each chapter.

In the hope and with the earnest prayer that the little book may be blessed of God to further the interests of His blessed Kingdom, it is dedicated to the Service of Christ.

HELEN BARRETT MONTGOMERY.

Rochester, N. Y.

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FOREWORD

THE Committee does not need to introduce the author of this text book, the fifteenth in the United Study Series.

Helen Barrett Montgomery is well known to all women who study Missions, both through her former books and her lectures in summer schools.

In this recent tour of Mission fields she has gathered much material, which her background of missionary knowledge has enabled her to understand and interpret. Mrs. Montgomery does not attempt an exhaustive presentation of Missions, but so far as the limits of her book allow presents the achievements of the Church in the far East, phases of work that any interested pilgrim may see on the King's Highway. As we turn from battlefields and bloodshed to this Highway of Holiness, the conviction grows, that the only cure for war is the cultivation of spiritual frindship with all nations, in obedience to the call of our leader, the Prince of Peace.

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EWA COLLEGE, SEOUL, CLASS OF 1914, FIRST COLLEGE GRADUATES IN KOREA.

INTRODUCTION

The epic of the road.

THERE is a strange permanence about a road; it is difficult to obliterate the traces of the simplest path which men have trodden. Plain to be seen on the face of the desert is the old Santa Fé trail, a half century disused. The Indian foot-paths along the banks of the Genesee persist a hundred years after the hunters have given way to the farmers. The Roman roads built out into the forests of Germany or Britain held their stubborn place through two thousand years.

The way of civilization.

Civilization itself is the story of the road; footpaths through the wilderness that yield to rutty wagon roads, and they to smooth streets. Then the streets become great highways and the highways clothe themselves in steel, climb the hills, and tunnel the mountains, and carry along their swift courses the swifter energy of electricity. In the story of the canoes creeping close to shore, of the boats with wings that sailed the shut-in seas, ventured over the deep and had breathed into them the breath of steam, so that they made straight in the ocean a pathway for man, is written another chapter in the Epic of the Road.

The King's Highway.

The mind, too, has its paths, its avenues, its King's Highway. Since the morning stars sang together for joy that a man-world was born, on these paths of thought mankind

has pushed out into the wilderness, looking for a city that has foundations. While men wandered foot-sore and bruised with stones, they dreamed of the King's Highway, on which a wayfaring man, though a fool, could not lose his way; of a road that should be called The Way of Holiness, on which the redeemed of God should walk with songs on their lips. Through the long ages men have tried to prepare in the desert a highway for God, with every valley exalted and every mountain made low, and the crooked paths straight and the rough places plain.

The road that is alive.

The story of the material highway building has been one of the conquest of savage forces, so far accomplished that the world is bound together by shining ribbons of steel, and swift lines of ships and the thrilling nerves of electricity. In the Kingdom of the Spirit things move more slowly against more terrible obstacles. So vast is the field and so great the project that there are many who still walk on a twisting trail and do not believe that there is or can be one King's Highway that shall encircle the globe. But even now sections of the road are firmly built. Mountains are so nearly tunneled that the workmen from opposite ridges can hear each other's picks; the foundations of great bridges are laid; through all the confusion of blasting and tearing down, of straightening, of leveling and filling in, the Road marches steadily on. For the Road is living; built of the life of Him who dared to lay Himself down as the Way for pilgrim feet to find the Truth.

And those who build.

This brief study is written in grateful remembrance of some months spent in stretches of the King's Highway far remote, where brave soldiers of the King are laying foundations for the unseen Empire of Christ. Come, then, on a pilgrim's journey along the Road, that we may talk together and encourage our hearts with the thought of the smooth path that shall one day surely run like a river of joy from nation to nation; the Great Highway of the King along which He shall ride in meek majesty. Will it not be joy enough to know that we have brought one stone, filled in one hollow, built one course in the mighty structure? Nay, is it not honor enough to have brought a cup of cold water to the builders as they toiled; glory enough to have been one of the innumerable host of faithful souls who, in the darkness, dreamed of the Road, believed in the Road, and watched for its appearing in full confidence of faith?

> "Whom not having seen ye love; on whom, though now ye see him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory."

CHAPTER I.

AIM:

To present some of the Christian agencies which are recreating Egypt; to stress the importance of female education; to indicate the task of the immediate future.

OUTLINE:

I. Approach to the Orient through the Portico of Europe.

Contrasts in travel and commerce; in Europe, pagan and Christian; in Missions a century ago and today (illustrated by Edinburgh Continuation Committee meeting).

II. The American Mission in Egypt.

A. Historical background:

Introduction of Christianity.
Moslem conquest.
Preservation of the Coptic Church.
English occupation.

B. Planting of the Mission:

Early difficulties.
Relation to Coptic Church.

C. Some activities of the Mission:

1. Education of women.
   (a) Schools, their growth, character, quality of pupils.
   (b) College in Cairo and its alumnæ.
   (c) Need of education still acute because of illiteracy and social injustice.
   (d) Effects of education seen in activities of Christian women and change in public opinion.
2. Evangelism in the zenanas.
3. Education of men, illustrated by Assiut College.
   (a) Student body, its composition, activities; record of alumni.
   (b) Spiritual power of college; its sources.

4. Work among Moslems.
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   (b) Activities of Dr. Zwemer.
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5. Medical Missions.
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6. Philanthropy.
   Illustration, The Cairo Orphanage.

D. The unmet need.

CHAPTER I.

ALONG OLD MISSION TRAILS IN EUROPE AND EGYPT

New openings to the commonplace.

BEING a pilgrim in these days is easy work. The swift, steady ship, the cool, airy stateroom, the library and piano, the refrigeration that makes it possible to enjoy fresh fruit and vegetables, meat, eggs, and cream, are not like the close, dark cabin, the brackish water, the salt fish, and hard bread of the tiny craft in which the first missionaries were tossed for months on the sullen surface of the sea. How gaily we go, unconscious of the long background of faithful and courageous lives laid down to wrest this conquest from the unyielding hands of nature.

New worlds for old.

In no way is the wonder-working Providence of God more evident than in the way that He has annihilated distance, bridged the salt, estranging seas, and leveled mountains before the heralds of the Cross. Why is it so easy for us to see the Providential Preparation back of the first century, and so difficult to discern that of the nineteenth? We are to follow the old trail by which the missionary pioneers of a hundred years, or even of sixty years ago went forth. But that old trail is

paralleled or superseded by new highways of commerce that would have seemed miracles to the men of that generation. Where are the long months of journey, the slow-sailing vessels, the transhipping at the isthmus or the rounding of Africa, the hostile continents that could be penetrated only a few miles —and that with difficulty,—the unfriendly governments, the deadly perils to health? In place of them we have a world so bound by a network of railways and steamships and telegraph lines, that it lies for the most part near and accessible. We have treaties opening every land to travel and settlement. We have two great isthmian canals that connect ocean to ocean. We have such advance in the knowledge of the cause and prevention of disease that vast areas once deadly are now habitable and healthful. The spread of the English language, the growth of commerce, the educational revolution, the cheapening of printing, by which books become possible to the multitude, the political revolutions by which the greater portion of the world is brought under the hegemony of Christian nations, are but a few of the marks of the new world of opportunity that faces the twentieth century.

When Europe was pagan.

We are to approach the long stretches of the Orient through the portico of Europe. Here too are missionary trails, fainter and more ancient, or not easily recognized in the splendid avenues of a material civilization. We are to touch at Plymouth, made sacred by the presence of the stern pilgrim feet already steadfastly set to go to the

unknown wilderness of America. We are to pass through France, Germany, Switzerland, and Italy, lands once pagan and made Christian by missionary heroes like Ulfilas, Columbanus, Willebrord, Cyril, and Methodius. It was more than a thousand years after Christ was born when Gottschalk, the builder of a Christian kingdom between the Elbe and the Adir, was murdered by pagan rebels, and with him sixty priests and bishops. Some were beheaded, some offered in sacrifice upon heathen altars. Not until 1168 was the last idol destroyed in this Kingdom where the missionary bishop, John of Mechlenburg, after days of torture, was offered in sacrifice to Radegast.* Those who are impatient over the delays, defeats, or partial successes of the modern foreign mission movement need to remember that a millennium was not too long in which to make Europe even nominally Christian.

Along old mission trails. As we flit across Europe from the Hague to Naples, we cover territory made sacred by missionary feet. We tread again the paths that the great apostle to the Gentiles trod, see the prison in the Eternal City where it is said he languished, walk on the road along which he traveled when he entered the city, burrow into catacombs that were built when Italy was foreign mission territory, look upon inscriptions carved by persecuted little bands that followed a despised and alien faith.

**How Europe was won for Christianity*, M. W. Stubbs, p. 185.

Christianity—Oriental or Occidental, which?

What a strange reversal the centuries have brought! Today there are those who oppose the carrying of the good news of God's free grace to Asia, because, forsooth, we are trying to impose an Occidental faith upon Orientals; then the opposition was against introducing the new Oriental cult of Christianity into Western Europe. The New Testament refuses to recognize territorial limitations when it speaks of a consummation in which men from the east and west and north and south, out of every language and nation and tongue and people shall sit down together at the Coronation feast of the Son of Man.

A cross-section of Protestantism.

It is an earnest of the new day that on our pilgrimage we stop for a week at the Hague, where the Edinburgh Continuation Committee is in session. The very creation of this Committee, to continue for ten years the lines of study and investigation started by the great Edinburgh Conference of 1910, would have been an impossibility in an earlier generation. Here in one Committee are met Anglican, Quaker, Baptist, Methodist, Presbyterian, Congregational, and Lutheran; prelates from England, German pastors, French professors, men of Sweden, Switzerland, Canada, Australia, and America. It is a veritable cross-section of the Protestant Churches of the world. Yet the Committee is not diverse, but one, united in one holy fellowship of love and service.

In the meetings of this body, presided over by

Dr. John R. Mott, an American layman, may be seen a picture of the unity that is to be. There is no compromise, no sacrifice of opinion or conviction or denominational loyalty. There is better, there is harmony; harmony built out of many notes and many instruments, attuned to the control of the Master Musician. Such hours of prayer, in which they spoke in many tongues but one language! Such days of fellowship as they planned together for the wider interests of the Kingdom of God!

A Queen's welcome.

In view of the importance and representative character of the Committee, it is no wonder that the people of the Hague housed them in beautiful Castle Aude Wassenas, that Queen Wilhelmina herself entertained them at luncheon, and that she sent them the following significant personal letter of welcome:

"I count myself happy to bid you a hearty welcome to my country. In doing so I wish to declare that I share with all my heart the principles which inspire your committee in its sacred work, and that I feel myself in sympathy with those who are endeavoring to carry forward the lofty work begun at Edinburgh.

"We also in the Netherlands are striving for unity and coöperation in the missionary field; and we are trying to understand other peoples whose circumstances are unlike our own, in the spirit of love, as true disciples of Him, who came to serve mankind. I regard your coming here and your presence in the Netherlands Missionary Conference as a joyful token that those of my countrymen who are in the service of missions will persevere in these principles.

"It is my earnest desire that the unity of all Christ's followers, members of His invisible fellowship, may be ever more and more

deeply felt, and that our Saviour may stir our hearts to more and more fervent united prayer.

"May our zeal be roused and hallowed, and may all the laborers in God's vineyard be fitted for the task to which they are personally called. May the truth which is in Christ enlighten the darkness of human misery, and may the unsearchable riches of His Divine Love awaken joy and gladness in the hearts of all God's creatures."

A century's contrasts.

The contrast between this royal welcome to the delegates of the Foreign Mission societies of the Protestant world and the contempt in which their enterprise was held a century ago could not have been more striking. These contrasts of a century were brought out with great clearness by Dr. Samuel B. Capen in an address delivered before an Indian audience in Bombay a few months before his death. "One hundred years ago," he said, "there was almost universal indifference to missions; there were in the whole world only seven missionary societies, employing less than two hundred male missionaries. Today there are seven hundred, eighty-eight societies and nineteen thousand, two hundred, eighty missionaries. The total gifts from the churches then were about one hundred thousand dollars. Today they are twenty million dollars. So great was the hostility in this country that the American Board (the first Foreign Missionary Society) had great difficulty in securing a charter from the Massachusetts legislature. The young men who in various colleges were the means of rousing the churches to form this first Foreign Missionary Society felt compelled to keep their

organization secret and to record its meetings in cipher."

The river out of the sanctuary.

He showed that while one hundred years ago there was only one Protestant church member in the United States to every fourteen of the population, today there is one in four; that while there was only one in ten college students who was a church member, today there is one in two. He brought out contrasts not less striking on the field: Seventeen hundred hospitals and dispensaries today, not one a hundred years ago; Bibles few and expensive in sixty-four languages then, today Bibles printed in five hundred languages and dialects. In 1913 there were sold by the Bible Societies of Great Britain and America fourteen million copies of the Scriptures. The stream of missionary activity, like that in Ezekiel's vision, trickled from under the threshold of the temple, a tiny rivulet, that as it flowed became waters to swim in and rivers that could not be passed over, and everything lived whither the river came.

"And by the river and upon the bank thereof, on this side and on that side, shall grow trees for food, whose leaf shall not fade, neither shall the fruit thereof be consumed; it shall bring forth new fruit every month because their waters have issued out of the sanctuary, and the fruit thereof shall be for food, and the leaf thereof for medicine." Ezekiel 47:12.

A gateway into the past.

Pilgrim eyes get their first glimpses of the Orient in Alexandria, for Egypt is of the soul of the East. Here you may see pilots of river steamers who could pose for one of the Minor

Prophets. Here the very atmosphere of the Bible story surrounds the daily life, as men use the tools and wear the dress and think the thoughts that their ancestors, through unnumbered ages, have used and worn and thought. On every side pleasant by-paths beckon you into the past; you may live in the Old Testament or in the New; may follow the footsteps of Persians, Greeks, Romans, or Saracens; may look upon the deathless memorials of forgotten civilizations in temple and tomb and museum; may feel the spell of Moslem civilization, or study the new life that is pouring into an ancient land. You may play, or pray, or study, or dream; but you cannot forget for one moment that you are in a land whose very dust is rich with stories of an immemorial past.

The impermanence of the permanent.

At sunset the long shadow of the pyramid creeps slowly over the green plain beneath, just as it did centuries ago before Abraham left Ur of the Chaldees. Age after age that solemn, silent shadow has crept out over the cloudless plain, while the brief generations of men have come and gone. Yet man, the ephemeral, remains, deepens his thought and expands his empire, while the lasting pyramids sink slowly but surely into irretrievable decay.

A nation recreated.

Many miss the greatest things in Egypt. Oppressed by the past and stunned by material memorials, they fail to study a living force which is re-creating a dying land. A breath from God is blowing through the valley of dry bones. The profound changes that are being

wrought in the national life by the missionary work of the Church of England and the United Presbyterians of America are coming without observation by the casual traveler.

The historical background.

Before considering definite missionary undertakings, a word about the historical background may not be amiss. When the Moslem invaders overran and conquered Egypt in the seventh century, the land was nominally Christian. It is said that Christianity was introduced by St. Mark. Here rose some of the great theologians and teachers of the Church: Clement, Origen, Tertullian, Cyprian, and Augustine. At the time of the Moslem conquest bitter theological feuds were wasting the power of the Egyptian Church and dividing its loyalty, so that a part of the population welcomed the Moslem invaders in the hope that the heretics might be put down.

The Copts; an outpost church.

After the Moslem conquest Christianity was proscribed. Multitudes were forcibly converted to Islam, multitudes died for the faith which they would not deny, and a remnant that never yielded lived on, despised and persecuted by their conquerors. This remnant is known as the Coptic Church. The term Coptic is a corruption of Egyptian; and these people are undoubtedly the nearest approach we have to descendants of the old Egyptian race. Intermarriage with the Arab conquerors has, however, modified the type, and the Arabic language has entirely displaced the Coptic. For centuries all that this outpost

Church, cut off from the free currents of thought in Christendom, could do was to hold her name, although she has contributed to the long roll of martyrs in every century of the Christian era. The priesthood became ignorant and corrupt; the language of the ritual was not "understanded of the people;" the pressure of steady persecution and proscription induced a rigid and narrow formalism, and the poor, old Coptic Church, shriveled and decrepit, sat like some beggar in the sun, mumbling forgotten tunes.

The centuries in which Christians were shut out of the schools and the learned professions, discriminated against commercially, and socially ostracised, left many scars. The Copts hated and suspected the Moslems and felt no impulse to attempt their conversion. They unconsciously and inevitably lowered their standards toward those of the Moslem community and adopted Moslem customs and modes of thought, until in some villages about the only difference discernible between them and their Moslem neighbors was that they were not polygamists. More serious still, they became slavish in thought and deed, and contracted the servile vices of cowardice and deceit.

Great Britain, trustee.

Egypt under the rule of the Khedive was a part of the Turkish empire and paid tribute as a vassal state. The corruption of the state, the inefficiency of the Government, and the oppression of the people reduced the country to abject poverty and made its bonds worthless. France and England entered into the situation

"THANK YOU FOR OUR CHRISTMAS DOLLS."

primarily to protect the interests of their subjects who had made Egyptian investments. The withdrawal of France left England in charge as trustee and guardian. The rehabilitation of the finances, the reform of taxation, the reclamation of land through irrigation, the founding of schools and introduction of the incorruptible English courts are features in the great work for civilization accomplished by the British.

Civilization a John the Baptist?

And are not these empire-builders also builders of the King's Highway? Did not the Roman soldiers who stretched firm roads like radii to the circumference of the Empire make paths on which the Gospel could travel swiftly? Is it not profoundly true that all great accomplishments of civilization by which anarchy is put down, property rendered safe, communication opened up, education made possible, are John the Baptists crying in the wilderness: "The Kingdom of Heaven is at hand"?

A college that began in a donkey stable.

The scouts of the Gospel, English or American, did not wait for the protection of the *Pax Brittanica* before they entered Egypt. In 1854 Presbyterians established the now famous American Mission. In obscurity and peril, amid revilings and bitter opposition they began to lay foundations. In Assiut, for example, the only quarters that the missionary could rent were over a donkey stable. Here, in foul air and discomfort, undaunted and undiscouraged, they laid the first courses of Assiut College. It is a great

experience to thread one's way through the narrow street, to look at the dilapidated, wretched apology of a building, and to realize that the period of a single life-time has bridged the distance between that and the stately structures in the sunny campus.

First aim to make Christians. It is a sign of real statesmanship that the United Presbyterian Church does not use its denominational name in the churches which it founds, but calls them simply evangelical churches. For the most part it has been able to maintain friendly relations with the Coptic Christian churches who furnish the great mass of its converts and the majority of the pupils in its schools. "We have not come to destroy but to fulfill" is the motto of the missionaries. They found the Coptic Church stationary, reactionary, with a dead ritual overlaid by superstition, with an uneducated and lazy priesthood, and a membership unreached by the vital power of an individual experience of Christianity. This Church is today being revitalized by its contact with the vigorous young Protestant churches organized by the mission.

An old Church awakened. At Assiut we stood in the glorious moonlight, looking up at the graceful towers of the new Coptic Church, shining white against the spangled blue of the sky. "We do not hope or desire," said one of the missionaries, "to replace or destroy the old Coptic Church. There will always be an element in the population to whom stately ceremonial and elaborate ritual, pictures and decorations, appeal, and who will find their soul's

home in the Coptic Church. We *do* expect to transform and revitalize that church. Take this beautiful, new structure, for example. The young people of the congregation, most of whom were graduates of our schools, said flatly that, unless they could have real preaching and singing in a language they understood, they would go to the evangelical church. The result is that the droning, old priests are replaced by an educated, young priest, who has organized a large prayer meeting Wednesday nights, and who preaches simple gospel sermons in Arabic." It is of course too much to expect such relations to be universal. Sterility and corruption do not yield their place without a struggle. Often the priests are bitter opponents of the mission.

Meddling with woman's sphere.

One of the basic activities of the American Mission has been the establishment of schools for girls. In Egypt, as in most Moslem countries, schools for girls were almost unknown. Every town had its boys' school, often held in a room over the public fountain, built as a memorial by some pious Moslem. Here, swaying rhythmically, the pupils shouted together their lessons from the Koran, or brushed in delicately the beautifully flowing lines of Arabic writing. But the idea of teaching a girl to read was held in undisturbed contempt. As soon as it was possible to corral a group of unwilling maidens, the "meddlesome missionaries" began to interefere with this hoary, old idea in regard to woman's sphere. Little by little the schools, English

and American, grew; the old notions gave way, the new ambition was implanted, until today Egypt is feeling the thrill of a new desire: "We must educate our girls."

Girls' schools made popular.

The missionary schools are no longer the only schools for girls; both the Government and private individuals are establishing them. In Assiut a group of rich Moslem men has founded a school, imported a head mistress from England at a very large salary, and introduced a curriculum based on Moslem ideals and the Koran. But somehow these schools do not satisfy. "I want my daughter to attend your school," said a rich bey, "that she may learn to be gentle, pure, truthful, and obedient, as you teach your pupils to be, but I do not wish her to have any Bible lessons." Gently the missionary explained to him that these virtues which he had noted in the graduates were the fruit of the Bible lessons, which were fundamental in the teaching of the school. Grudgingly at first, gladly at last, he consented that his little daughter might learn out of the Book long hated and feared by Moslems.

Plain living and high thinking at Luxor.

There are centers for the education of girls at Luxor, Assiut, Cairo, Tanta, and Alexandria, and small feeding schools in many towns and villages—forty-two schools in all. The boarding school at Luxor has had a wonderful growth since 1900; is now established in the confidence of the community, with rising standards, a student body of three hun-

dred, and good buildings. There is a well-trained faculty of thirteen members, of whom two are missionaries. The school building in its bareness and simplicity is quite a contrast to an American boarding school. In very hot weather the girls sleep on the roof or in the deep pillared porticoes. Quilts are spread on the bare floor, and in the morning each girl simply folds up her bed and piles it neatly with others in long rows at the side of the room which is then ready for other uses. The aim is steadily held not to educate the girls away from home standards by foreign beds and chairs and food. Life is made clean and orderly and pure, but in other ways it is not changed. Three prices are paid for tuition. Those whose parents can pay least eat in Arab fashion, dipping daintily from the common dish with their fingers. Others, accustomed to knives and forks at home, pay a higher tuition. Each pays for and receives the food and service to which she is accustomed. Yet a beautiful democracy and sisterly helpfulness characterize the school. In spite of the three prices paid all are together in classes, play, and social life, and the richer girls are taught to serve and help all.

Can a girl read?

What happened only twelve years ago could hardly occur now in Luxor. A rich Moslem merchant brought his little daughter to school that she might learn to read. He had visited the store of a Coptic neighbor and there had seen the merchant's sister keeping books. His amazement knew no bounds; but when by questioning he was

convinced that the merchant's sister could really read and really write and really add and multiply, and learned that she had acquired these accomplishments at the recently opened American Mission School, he said: "If the sister of a Copt can learn, surely *my* daughter can," and forthwith brought her to school.

Egyptian girls at prayer.

When we visited the interesting Girls' Boarding School in Assiut, we found that the pupils had asked the teachers if they might have a special day of prayer and fasting in preparation for the communion. With lovely simplicity these girls had given themselves in prayer for their friends and their country. The hush of that meeting of dark-eyed, eager-faced girls was eloquent of reality. The response in their faces as the message of the visitors was translated to them was beautiful to see.

The Church in Assiut.

At Assiut the Protestant Church has an attractive great auditorium which is packed to the doors twice on Sunday. This Church is itself the mother of missions, supporting its own mission stations far to the south in the Sudan. It supports also two large parish schools, one for girls and one for boys, each numbering about three hundred pupils, and both quite independent of missionary control. The buildings are the gift of two wealthy members of the church.

Woman's college in Cairo.

One of the more recent enterprises of the mission is the College for Girls in Cairo. This is housed in beautiful buildings set in a great garden in the residential part

of the city. This is the only institution for girls of even low collegiate rank in all Egypt. This institution is the monument to the faith of a great-souled woman, Miss Ella O. Kyle, the first principal. In spite of opposition and ridicule, she kept steadily to her task of giving deep draughts of education to the higher class of women and girls in Egypt. When God had let her see her prayers take substance in the buildings of the new college, He called her home in 1912.

The first alumna.

The first young woman to take the college course had marked individuality. As a girl she had attended the boarding school in Cairo. As a wealthy young widow she took the entire college course through private tutors. When she had completed her studies, she felt that she must do something with her education and set herself to the task of writing a school history of Egypt. Her task was very difficult, the history must be acceptable to a Moslem Government; it must be fair and impartial, but it must cut out the mass of extravagant statements about the Mohammedan conquest with which so-called histories of Egypt had been embellished.

Her book.

She submitted her history to the Minister of Education, who was at once eager to accept and adopt it for use in the government schools, but requested the author to write her name as "Hassan" instead of "Hind," because it would be so mortifying to the Egyptian Government to have a work in its schools written

by a *woman* and a *Christian*. She answered: "But I *am* a woman and I *am* a Christian and I *have written* a true history of Egypt, and I should like all three facts to appear on the title page." The Egyptian Government accepted the situation, paid a good sum for the book, and is using it today throughout the country. The author is the beloved teacher of Arabic literature in the new college. Does not this one first fruit of the higher education of woman in Egypt go far to justify the undertaking?

A college reception.

We were invited to a reception in the college building, where an opportunity was given to meet many of the alumnæ and leading Christian women of the city. It was a promise of the future for Egypt to see the throngs of beautiful, educated, enlightened women. One of them was a writer of distinction, another a relative of the wealthy banker who gave the parish school buildings in Assiut. By her work as an evangelist among the common people she has helped to set a new standard of Christian service for women. When these ladies go out from their own homes to do evangelistic work among shut-in women, they are obliged to have the protection of an older woman.

A woman's prayer meeting.

Closely allied to the school work is that done in the harems by Bible women and missionaries. Miss Anna Y. Thompson, the beloved veteran missionary in Cairo, superintends eight Bible women who enroll about five hundred and fifty hearers. Among these are one hundred Moslem women. We attended with her a prayer

A BRAHMIN WOMAN AT WORSHIP WHILE SHE WAITS THE APPROACH OF THE JAGENATH CAR.

meeting in the house of one of these women. Fully thirty women were crowded into the little room, sitting in closely packed rows on the floor, or on the divans at the sides of the room. Some of them were old; some, pitifully young, carried babies at their breasts. One of them, a girl of seventeen, carrying a fat baby boy about six months old, had had five miscarriages. A woman with wan, sad face had lost twelve out of her thirteen children. Most of these women were Copts or Protestants; one a Jewess, and two or three Moslems. All were veiled for the street and wore the black over-garment common in Cairo. The songs and the prayers and the tender Bible lessons seemed to reach their hearts; and then with what touching eagerness they listened to American women speaking of a life in a country, strange and wonderful to them! These house-to-house meetings do more than bring spiritual comfort to hungry hearts; they are first aid to the ignorant, and give the line upon line instruction that must gradually weaken the terrible hold of deplorable fear and superstition. Through the tender talks given to mothers many a baby has a better chance to live.

Woman's education neglected.

That the need of emphasis on female education is urgent is shown by the fact that the percentage of girl pupils is still very low. In 1910 there were 42 schools for girls, 139 for boys; 4899 girls enrolled, 12,631 boys. These proportions are eloquent of the view-point of the community. Coptic, as well as Moslem

families regard their boys as very much more to be considered than their girls. Yet this small number of girl pupils is probably more vitally related to the progress of Egypt than is any other student body.

The divorce evil.

The terrible handicap which Islam puts upon the woman is evident throughout Egypt. Not only are the women unspeakably ignorant and superstitious, they are also the victims of cruel social customs. Perhaps the darkest shadow on their life is the absolute right of divorce exercised by the husband. For any trivial cause he may speak the fatal words: "I divorce thee," and drive his wife from her home. As the children remain the property of the father, women will stoop to any servility to keep in the good graces of their masters. Divorce is so frequent and easy that a mere girl in her early twenties may already have been divorced many times.

"Lateefa of B. in her nineteenth year has been divorced four times. Ibrahim Effendi, a youth of twenty-seven, has been married thirteen times. Another youth when reproved for taking a twenty-eighth wife, replied, "Why should I not, when my father divorced thirty-eight?" It is a common saying among Moslems; 'A woman is like a pair of shoes. If she gets old, a man throws her away, and buys another as long as he has money.' Of every seven Moslems married in Egypt, more than two are, according to official record, divorced. But the actual number of divorces is probably even greater. The police say that in many cases no pretense of recording a divorce is made."

The helplessness, darkness, and evil conditions of the life of the women of Egypt make the very strongest appeal to the Christian womanhood of the world.

Egyptian women organize.

That the patient work done among the women and children is not wasted is shown by the response already made. Christianity, as always, proves a leaven. The Christian women in Egypt are already reaching out to help others. They have sixteen missionary societies of their own, with about seven hundred members. Out of their poverty they gave $1,430.00 in 1910. The young women, too, have their societies with three hundred members and contributions a little in excess of the older women. Even the juniors have twelve missionary societies with a thousand members, and $374.00 in contributions. Between smiles and tears one reads of these Egyptian women already organizing monthly missionary meetings officered and arranged by themselves. To be sure, some kind husband often has to write the paper, read with such simple pride, and listened to with eager interest. But it is beautiful to see their horizon widening to take in foreign missions in the Sudan, and their Christian life deepening until they recognize a home mission field in their Moslem neighbors.

The awakening in Egypt in regard to the importance of education and training of women is evident in many ways: (1) the number of girls in school is steadily rising in government, private and Christian schools; (2) the comments in the newspapers are more numerous and more friendly; (3) the demand for special training in domestic science and home hygiene is shown in the popularity of these courses in the schools; (4) the appreciation of the need of

better physical development is shown by the willingness of parents to have gymnastic exercises and out of door games in girls' schools; (5) Western accomplishments for women are already becoming fashionable.

Music and missions. It is interesting to note that the trained musician in the boarding school at Luxor was able to draw within the influence of the school Moslem ladies otherwise inaccessible. These gladly paid full fees for vocal and piano lessons. The lovely abnegation of this American girl, patiently bending her skill to all day repetition of fumbling scales and beginners' exercises, remains in the memory as an evidence of the constraining love of Christ which transforms drudgery into blessedness.

The college at Assiut. The limits of our study do not permit more than the mention of what is the chief educational activity of the American Mission, the magnificent system of schools for boys which includes one hundred thirty-nine schools of every grade from the simple village day school to the college. From the graduates of these schools are coming the strong Christian men who are making Christianity indigenous in Egypt. One of the most notable of these schools is the College at Assiut. This began in 1865 in a donkey stable as a day school with five pupils. Today it has eight hundred pupils drawn from regions as far apart as Khartûm and Alexandria: Copts, Protestants, Moslems, and members of the Greek Orthodox Church. Nearly three hundred of these are in the college department, the others in the high school and grammar grades.

Student activities. It heartens faith to see the beautiful buildings set in the wide campus of twenty-seven acres; to meet the manly students, to observe the spirit with which they enter into athletics, and the even greater zest with which they debate and study. Here is a band of Student Volunteers, numbering ninety-one, who have definitely pledged their lives to Christian work. Here is a student church, numbering three hundred communicants. The Students' Christian Union is responsible for the religious work done by the students. It aims to bring the students into personal knowledge of Christ and to press home His claim to service. The Union arranges daily devotional periods in the dormitories, conducts voluntary prayer meetings, and an every-student personal canvass in religious matters. Older students act as big brothers to the little boys in the primary. Students conduct catechism classes in the fundamentals of Christianity. Every Sunday students of the college hold evangelistic meetings in twenty outlying villages. Last year forty-nine of the students publicly confessed their faith in Christ.

Alumni records. The record of the Alumni of the college is notable. About forty-two per cent. of them are engaged in active and distinctively Christian work. They are scattered throughout the length of Egypt. Sixty-one of them are teachers, one hundred pastors, twenty-two evangelists, fourteen theological students. There are government officers, physicians, merchants, pharmacists,

planters, and bank clerks noted in the list of the alumni who have gone out to honor their Alma Mater.

College needs.

Of course the college has needs. It would not be the living and growing institution that it is if it had not. Some of the students are rich; most of them are poor, endeavoring, with fewer opportunities available than would be the case in America, to work their way through college. Sixty dollars a year affords a scholarship. Many such are needed. The building needs, as must be in such a rapidly growing school, are many: a chapel, three large dormitories, a library, a dining hall, and several faculty residences. Some day the same faith which has already translated itself into the substantial beginnings of the college buildings will translate these dreams into brick and mortar. The past is the pledge of this.

Secret of spiritual power in this college.

What are the secrets of the distinguished success of this college on the higher spiritual lines? They are written plainly so that all the schools of the world may read: (1) The faculty is composed wholly of out and out Christians; (2) the passion of evangelism has burned brightly in the hearts of the three men who have been presidents; (3) The Bible is accorded its rightful place of supremacy; (4) The personal and social fellowship between students and teachers is unusually close, the teachers living with as well as for the boys; (5) The spirit of intercessory prayer has been never lacking; (6) Service is put in the fore-

front of the ideals of Christianity presented to the students.

None but Christian teachers.

The determination to have none but Christian teachers in the school had to fight its way through seemingly insurmountable difficulties, but is justified by the results. Better a small school full of reality than a big school where teachers are continually giving the lie to the charter by life and teaching. The missionary force, always sadly inadequate, has been supplemented in the American Mission of Egypt by young men and women who come out as teachers on a three years' term. Their work must of course be done in English; but their Christian enthusiasm, friendliness with the students, and spirit of service have made them valuable adjuncts to the permanent missionary staff. It sometimes happens that those who come on a three years' term find the way open for them to make missionary service a life work.

The Moslem problem.

The gravest question in Egypt—reaching the Moslems—has been barely touched. The Copts all told constitute less than ten per cent. of the population. The most influential classes are Mohammedans. The difficulties in reaching them have been in the past almost insurmountable. It was death for a Moslem to apostatize, and the fanaticism of opposition made even the presentation of the Gospel hazardous and difficult. Long centuries of antagonism have left the Coptic Church absolutely hopeless in attempting work among Moslems, and have created an indiffer-

ence and repugnance that made even prayer for Moslems formal and lifeless. Therefore, for years the attention of the missions was focussed on reaching and requickening the Copts. There was always a proportion of Moslem pupils in the schools, sometimes and in some schools running as high as one-third of the whole. Conversions were very few and for the most part ended in tragedy.

Conditions, why improving.

Within the past few years the condition has been changing; slowly, almost imperceptibly at first, but now quite evidently and surprisingly. Several elements have entered into this: (1) Contact with Christians in the schools has removed contemptuous and hateful ideas; (2) The regular and required study of the Bible has introduced wholly new ideas of God and of religion into the community; (3) The political power of the English has tended to put the fanatical elements out of power, and to impress the novel notion of tolerance and justice for all; (4) The steady stream of travel has broken down isolation and widened the horizon; (5) The increase in literacy (Egypt still has only about fourteen men in a hundred and possibly ten women in a thousand able to read and write) and the rise of daily newspapers have both cast a flickering light into the intellectual darkness; (6) The weakness and defeat of the Turkish Empire have shaken the haughty and exclusive self-dependence of the Moslem population; (7) The beautiful and unselfish devotion of three generations of missionaries has softened prejudice; (8) The establishment of hospitals and

MR. AND MRS. INGKONG, FOOCHOW.
Christian teachers, the graduates of Christian schools.

dispensaries has made wide seed-sowing of the Gospel possible; (9) The steady sale of Arabic Bibles and New Testaments and of Christian pamphlets and apologetic literature has undermined the confidence of many in the final sufficiency of the Koran; (10) The irresistible pressure of modern science, invention, and commerce is forcing the followers of the Prophet into new and untried paths of thought; (11) Additional agencies have entered the field.

Enter Dr. Zwemer.

Among these agencies perhaps the most powerful are the Nile Press and Dr. Samuel M. Zwemer. Dr. Zwemer, the leader who, above all others, is directing the attention of the Christian world toward the Moslem problem, has removed to Cairo from the Mission of the Dutch Reformed Church in Arabia. He became convinced that because Cairo was the intellectual capital of Islam he could here render most effective service. His reputation as a great Arabic scholar has preceded him, and respect for his knowledge and understanding of Moslem life and culture brings many men to him to talk over frankly the questions that are pressing on them.

Not long ago Dr. Zwemer was giving a lecture to a big audience of Moslem men. Fearlessly, and yet with courtesy and tact, he was discussing the issue between Christianity and Islam. At the close of the lecture a leading man in the community arose, and in substance said:

"I cannot answer what Dr. Zwemer has said tonight. We ought to go home and study our religion

afresh. For either we do not know it and therefore cannot answer him, or else we have a religion not worth defending."

Such a meeting could hardly have been held ten years ago or such a confession made.

A converted Moslem's testimony.

Weekly in Cairo a converted Moslem, himself formerly a professor in El Azhar, lectures to large audiences of men. At the close of his lectures questions are asked and there is free discussion. Repeatedly his life has been threatened, and he knows that he lives always in the shadow of danger. While we were in Egypt, a note was handed to him with the other questions. In this he was told that there were men in the audience waiting to kill him, if he did not keep silence. He read the note, then baring his breast said simply: "I am as willing now as at any time to seal my testimony to Jesus with my life," and none molested him.

Work of the Nile Press.

A new note of confidence is coming into the Christian forces, and a new devotion. The little leaflets put out by the Nile Press are models of simplicity and spiritual power, expressed with all the Oriental imagery that wings them home to the people. They showed us a series of Arabic story parables at the Nile Press. These have been translated into English for the benefit of those interested in Moslem missionary work. Two of them, *The Threshold and the Corner* and *The Debt of Ali Ben Omas* are as good for Americans as for Egyptians. Then there is a series of *Khutbas* pre-

pared expressly for Moslems. The *Khutba* is the address given on Friday in the Mosque, based on a text from the Koran. These *Khutbas* also are based on a discussion of the Koran and written in the ordinary Moslem style. They contain Christian instruction, but are most courteous and contain nothing to cause resentment. During the first month after publication ten thousand copies of single *Khutbas* were sold. One called *The Burden Bearer* and another, *The Birth of the Prophet*, have been translated into English. Through them a good idea of the methods of Christian work among Moslems is obtained.

Prayer for Moslems.

Perhaps the most encouraging sign is the awakening on the part of the Coptic and Protestant Christians of a sense of responsibility and of longing for the conversion of the Moslems. The little evangelical church has always felt that its appointed task was the evangelizing of eight hundred thousand Copts and kindling among them the fire of a pure Christianity; but lately it is beginning to see a broader work. It is the old struggle between "home" and "foreign" under other conditions. In Egypt as in America Christians are finding that there is no spiritual tonic comparable to the facing and attacking of the whole task.

When it is remembered that the Copts were a servile people and that the gulf between Moslem and Copt is deeper than that between southern white and southern negro, the difficulty of rousing the Church to its duty to Moslem neighbors can be seen.

God has raised up prophets who fearlessly challenge the Egyptian Church to attempt the work. Wonderful seasons of prayer have marked the meetings of the synod; a new recognition has been made that not argument but prayer, love, forgiveness, and truth in the daily life would make the Gospel attractive to Moslems. The black incubus of despair that made many a Christian settle down to the conviction that a Moslem could not be converted is lifted; a new spirit from God is filling the churches. "A young Moslem had professed Christ," says one of the missionaries. "He was truly a new man in Christ Jesus and he loved to talk of Christ and the new life. One day in conversation with the one who had been the means of leading him to Christ, the missionary asked for the argument which had convinced him of the reality of salvation through Christ. The young man answered: 'No argument that was ever presented to me convinced me. Every one I could refute to my complete satisfaction. It was your life that convinced me of the worth of Christianity and of the reality of Christ and salvation through Him.'

"Christianity is not a creed, but a life. To live that life, *to live Christ*, is the one and only way to save and bless Islam and win Egypt for Christ."

Medical missions.

It remains to speak, all too briefly, of an agency already alluded to, the medical mission. The physical misery of the people, the terrible illnesses, the needless suffering, drive to the Christian hospital multitudes who could be reached by no other means. Here, by song and

Gospel-story and picture and brave service of humanity, the truth of Christ is made flesh before them. Into hundreds of villages passes the word that Christians are not "infidels," "dogs," "devils," but tender and godly and compassionate. The large hospital at Assiut is a monument to the faith of medical missionaries. With the exception of three hundred dollars given by the Board to start the work, the buildings and equipment have all been earned in the field. Private practice, hospital fees, gifts from tourists and grateful patients, have little by little made possible the wonderful hospital of to-day, in which in the year 1910 thirty-five thousand patients were treated and twenty-one thousand, one hundred fifty-five dollars received. Yet the great majority of the patients are poor people who could not pay a piaster for their care. One of the great unmet needs of the country is more hospitals for women and children and more medical women to run them. The difficulty of securing nurses is very great, as Egyptian women have not yet developed to the point of responsibility and steadiness where they would make dependable nurses. Many nurses are Dutch. One English lady for several years gave her services as a trained nurse at Assiut. The woman's hospital in Tanta ought to be the first of a chain of hospitals and dispensaries, in which the women of the West might minister to their sisters, not only for the healing of the body, but in bringing them face to face with Jesus, the Emancipator of women.

Blind eyes opened.

Eye trouble is the scourge of Egypt. It is regarded as unlucky to brush away flies from a baby's face, and so you will see little children with their eyes hidden by horrible clusters of filth-bearing flies. No inconsiderable portion of the cases brought to the hospitals are either ophthalmia or cataract. Dr. Anna B. Watson of Tanta told of one such case:

"There came from a distant village a poor, miserable, sick, blind, little fellow, the skin shriveled and dried like parchment. There seemed nothing left of him but skin and bones. We looked him over and said: 'You are too late in bringing him; we can do nothing for him.' The father (a Moslem) had known of others who had come into the hospital and gone home well. He had perfect confidence that the hospital would restore his boy to health, if only it would admit him. The boy was admitted. For days he crouched in a corner of the sun-porch, limp and listless. Weeks passed; the old dry skin took on new life; the little body began to round out; he became a joyful, playful, little fellow. Then came the operations for cataract, followed by days of careful waiting. We gathered about the child to see his joyous expression when the bandages were removed. All labor was repaid a thousand fold. He had spent months in the hospital; Psalms, the Lord's Prayer, and many Scripture texts had been memorized. Can these impressions on this young heart ever be effaced? Could the father find terms to express his gratitude for health and sight restored? Cases like this dispel prejudice against the Christians, and open the way for the evangelistic worker."

The Cairo orphanage.

Of course we visited the Orphanage in Cairo. One of the sweetest fruits of Christianity is a new compassion for suffering and helplessness. He who carried the griefs and bore the sorrows of the whole world breathes a tender

sympathy for the suffering into the hearts of His true followers. Wherever the footsteps of Christian women pass, you may see orphanages, rescue houses, schools for the blind or deaf springing up like daisies in their path. One of severely scientific and eugenic frame of mind looks coldly askance at this. "To what purpose is this waste? This money might have been used to train and equip the talented." Would not the Christ, who claimed in his own Divine service what was done for one of the least of these, say as of old, "Let her alone, she hath wrought a good work?"

Jewels in the ashes.

It is a curious circumstance that this uncalculating ministry of love to those unfittest for service often discovers jewels in the dust. One of the leading physicians of the Orient is the daughter of a thrown-away baby girl rescued by the missionaries. There are preachers, college professors, writers, officials whose lives were spared through the ministry of a Christian orphanage or famine home. Even in a society most callous to suffering and misfortune, there is a strong appeal in this often unrewarding work. Compassion needs to become flesh and dwell among them before men ever understand the Divine love or pity.

The rest of trusting God.

Such a poor native home it was that sheltered the happy children of the Cairo Orphanage, not tall enough yet to see trouble or to worry how the good fairy who had rescued them was to get food and shelter for them. There was no proper sanitation; in high water the floors were damp and the smell of the sewer was offensive.

The building was over-crowded too, but the whole school was like a jubilant shout of happy faith. Sometimes there has been no money in the house and many mouths to feed; but the faith of the founder has never been disappointed—God has provided. The missionary, Miss Smith, said simply: "It is beautiful to run an orphanage on faith. It means such happiness, such freedom from anxiety."

Much ground to be possessed.

So the great Highway runs through the land of Egypt. Already it is stretching down into the Sudan where Egyptian missionaries supported by Egyptian Christians are carrying the Gospel into the lands beyond. Egypt is the gateway to the Moslem world. Though the work of proclaiming the Gospel is well begun, it is only begun. There are great regions, in some cases including a whole province, in which the villages are practically untouched. In the province where Alexandria is located there is no provision for reaching out to eight hundred thousand unevangelized, ninety-eight per cent. of whom are Moslems. In only seven of the nearly six hundred towns and villages of the Tanta region, a district containing two million people, is there organized work. The condition in the Sudan, which has been called the Hub of Islam, is even more critical.

Conclusion of the whole matter.

Egypt is at once an opportunity and a challenge. If the work already so splendidly begun can be continued and expanded and made adequate to the demands of the situation, the effects will reach to the ends of the Moslem world.

By its meeting or failing to meet the situation American Christianity will be judged. There are resources enough to accomplish the whole task of so evangelizing Egypt that her own sons and daughters may take up the work of Christianization. Only clear vision and deep consecration are wanting. Can Christ say of each of us as he did of Mary "She hath done what she could?" Or are we adding our atom of unbelief and indifference to the mountain that is delaying the passage of His blessed Gospel throughout the land of Egypt?

CHAPTER II.

AIM:

To set forth the complexity of evils, social, moral, and religious, which make India the most difficult Mission field of the world: to enumerate some of the wonderful achievements of Christianity in India; to paint present day needs and opportunities particularly in the line of work among women, and to portray the power of Christianity as a regenerative force.

OUTLINE:

I. INTRODUCTION:

A glimpse of Ceylon.

Buddhist and Singhalese in the south.
Tamil and Hindu in the north.

II. INDIA'S PROBLEMS AND HINDRANCES:

A. Linguistic divisions.
B. Idolatry.
C. The unworthy European.
D. Caste.
E. Depressed condition of woman.

Child motherhood.
Illiteracy.
Perpetual widowhood.

III. ACHIEVEMENTS OF THE GOSPEL:

A. Creation of Christian communities.

Illustrations; Travancore, Tinnevelli.

B. Mass movements among outcastes.

Locations.
Rapid growth of Christianity.
The Delhi field. (Illustration.)
Possibilities of the movement.
Advantages of the movement.
Faith of the converts.
Significance of the movement.

C. Education of women.

Importance beginning to be recognized.
Number of girls in school.
Preponderance of Christian students.
Dearth of women teachers.
Demand for women's colleges.
Union College at Madras.

D. Medical Missions.

Achievements of medical women.
Illustrations: Madura, Vellore, Guntur, Miraj.
Medical education of women, great need, sufferings of mothers, child mortality.
Proposed medical college at Vellore.

CHAPTER II.

"COMING, COMING, YES, THEY ARE!" A STUDY OF BEGINNINGS IN INDIA

The glory of Monotheism.

ALL day long as we steamed slowly through the Suez Canal, we were conscious of the past. On this side lay Egypt, with its Land of Goshen and its pyramids—on that Mount Sinai and the wilderness; underneath was the Red Sea, which as children we thought flowed only between the sacred covers of the Bible. Europe and modern civilization were behind us; before us stretched the mysterious, beckoning Orient. In our swift pilgrimage along the King's Highway, we had been forced to leave unvisited the lands where lived the race which gave to the world its three monotheistic religions. Let other races glory in their contributions to art, philosophy, and government. The Semitic peoples may be proud that their prophets discerned the unmovable theistic base of life and thought, and expressed this ideal in the Scriptures of Judæism, Christianity, and Islam. If before the majesty of this conception of the One True God Astarte, Zeus, Apollo, Odin, and Thor have been compelled to yield their altars, need any despair of Krishna's and Siva's defeat?

Ceylon, a Buddhist paradise.

In Ceylon is the true Orient of story and picture book. Under a sky of sapphire blue smiles a land "where it is always afternoon." After the dusty and disheveled palm trees of Egypt, one delights in the slender trunks crowned with feathery green which make beautiful the land of Ceylon. Luxuriant, green rice fields, strange trees and creepers, brilliant birds, tiny thatched cottages by the edge of shimmering ponds, and under the shadow of protecting trees, made up a background of enchantment.

The people, too, satisfy every æsthetic canon. Their skin is a warm brown with rosy undertones. The characteristic cloth is of American Beauty rose color, wrapped tightly about the legs, while the upper part of the body is either bare or covered with a white linen jacket. The men wear their long hair done up in a knot at the back of their heads, and perch a tortoise shell comb above their tightly drawn black locks.

Animistic superstitions.

Ceylon has no such density of population as has India. There is land enough and to spare. The rich rice fields and the tea gardens attract annually thousands of Tamil immigrants from the mainland. The whole aspect of the island is one of smiling plenty. Yet there is enough poverty, oppression, ignorance, and superstition to blight the life of the inhabitants. The common people grovel in the bonds of a debasing animism which underlies the structure of Buddhism. Says Ellis Wolf, in speaking of the atmosphere of village

life in Ceylon, when Christian work was begun, "It was a strange world, a world of bare and brutal facts, of superstition, of grotesque imaginings, a world of trees and a perpetual twilight of their shade, a world of hunger and fear and devils, where man lay helpless before the unseen and unintelligible forces surrounding him."

Fruits of Buddhism.

In this simple, primitive world of the Singhalese Buddhism has had free course and been glorified. It has possessed the government, the literature, and the life of Southern Ceylon—so that here if anywhere one may see a typical Buddhist land. What are the fruits? Human life, as is inevitable under the control of Buddhist ideals, has been divided: first, the higher spiritual order of the initiated celibates; second, the mass of the people. Everywhere are seen the shaven heads of the wearers of the yellow robes of the priesthood. With begging bowl and fan to shut out the demoralizing sight of womankind, the priests saunter slowly through the streets, telling the beads of their rosaries as they drone out in endless reiteration the words: "*Anitya, dukha, Anatta*"—"Transience, sorrow, unreality."

Power of the priesthood.

The Sangha or priesthood is a consuming army of non-producers, who sap the strength of the people. Woe to the household if it refuses to fill the begging bowl with the best it affords! Woe to the independent soul who refuses to worship the priests, or to believe that it is more meritorious to give to them than to help the sick

or even to go upon a pilgrimage! "Ceylon," says K. T. Saunders, (*International Review of Missions*, July, 1914) "is a laboratory in which the nation-building power of Buddhism has been fairly tested, and in which the principle of monasticism has had every opportunity of vindicating itself." That neither test has been triumphantly successful is written large in the history and condition of Ceylon.

Sacrifice of Christian converts.

Buddhism, to be sure, makes a strong æsthetic appeal to the people. There are the frequent torchlight processions, where the flickering light plays over the yellow robes of the priests and over the slow moving elephants decked in scarlet and gold; there are the rhythmic dances and the weird chanted music, and the picturesque temples perched in such beautiful sites. All this the Christian convert gives up, and more. He sacrifices the feudal relationships and the possible perquisites of temple trusteeship, to become ostracised by his neighbors, cursed by his family and often driven from his means of livelihood. Why do they do it? Why have mass movements arisen among the hardy Kandyans? Because Buddhism does not, and cannot satisfy the heart's yearnings.

"Nirvana is a fearful thought, "said one, "I have no hope of attaining it."

"We are walking in darkness, without seeing a light, a person, or a hope," said another.

Mother of a thousand daughters.

The time limits of our journey did not permit us to visit Northern Ceylon where, on the peninsula of Jaffna, is located the mission of American Congregation-

A VILLAGE PRIESTESS AND HARLOT IN SOUTH INDIA

alists. The people of North Ceylon are Tamil and Hindu, and conditions of work among them are quite similar to those in South India. It was among them that Eliza Agnew, one of the heroines of missions, lived for forty-three years without one furlough to the home-land. "Mother of a thousand daughters" the people call her, because in her school at Uduvil she enrolled more than a thousand pupils. Six hundred of these were graduated after completing the full course of study, every one of them a professing Christian. The influence of this one school has permeated the life of North Ceylon. Much of the success of the fine system of girls' schools of the Congregational Mission in North Ceylon may be traced to teachers trained by Miss Agnew.

A Mission in the tea gardens.

We had just a glimpse in Kandy of the Mission among the coolies who work on the large tea plantations. This is an independent mission conducted by members of the Church of England. The Mission has little churches scattered among the mountains. The coolies, who earn about eight annas a day, support six out of the seven native pastors. Including the two thousand children the five thousand Christians contributed last year for the support of the Gospel fourteen thousand rupees. One poor mother brought her baby for baptism in the Ragalla Church. She put into the plate a little parcel wrapped in a piece of newspaper. In this were one hundred eight silver coins, the saving of months. The three dollars at

which they were valued shone so brightly that it almost seemed as if the Master could be seen sitting over against the treasury.

A sea-going mission. After calling at the Y. W. C. A. and getting a fleeting glimpse of the Y. M. C. A. and the Wesleyan Mission we were obliged to leave Colombo for India, regretting that it was impossible to see the varied and successful Christian work carried on by many agencies in Ceylon. The passage proved to be unexpectedly full of interest. As the passengers gathered for dinner Captain Carré said grace while all stood. He invited us into the captain's room later and told us the story of his conversion, and of the many ways he found to serve his Master at sea. From the coolies in the steerage to the cabin passenger at the captain's table there is not one who does not feel the atmosphere of this out-and-out Christian man.

India's problems. India is only a brief night's journey from Ceylon, but in approaching it we come to the land that is at once the despair and the glory of Christian Missions. Here are massed such evils, physical, moral, and spiritual—such confused and chaotic conditions—such intrenched and debasing superstitions, as are nowhere else combined. But here also is a people at once ancient, gifted, and responsive to the Gospel. Here, too, is a missionary heroism nowhere else surpassed, and here are glorious trophies of the Gospel of God's redeeming love.

Linguistic divisions. Consider the vastness of the problem which India's evangelization affords. Here are met and mingled one-fifth of the population

of the globe—three hundred fifteen million people. They represent three great root stocks; Dravidian, Aryan, Mongolian. The diversity in language is such that the Tower of Babel might well have been located in India. Imagine Europe with Swedish, Dutch, German, French, English, Russian, Italian, Spanish, and six other equally dissimilar languages, each one of which was spoken by more than three millions of the population. Add to this one hundred other languages, each spoken by at least one hundred thousand people, and seventy languages spoken by smaller groups, and you have a faint picture of what language diversity means in India. The problem is further complicated by divergencies in religion which cleave the sixty million Mohammedans sharply away from the two hundred million Hindus in unmistakable enmity and distrust. The Jains, Parsees, Christians, and Animists form other cleavages, only less marked.

Hindrances to Christianity: (1) Idolatry.

For more than a century the messengers of Jesus have been face to face with this situation of unparalleled difficulty. Let us look more in detail to a few of the hindrances. First, there is the ever-present defiling, all-permeating fact of idolatry. Vedantism may lead the way for the learned into the higher Hinduism; it cannot contravene the fact that India welters in a loathsome idolatry of gods so debasing and debased that the marvel is how much the worshipper is superior to the object of his worship. This idolatry is a real and terrible hindrance to the presentation of the Gospel, since it has so benumbed the spiritual

faculties of millions that they take in with difficulty the message of a higher and purer faith.

Temple degradation.

In vain one searches through the temples for one uplifting idea in the sculptured figures and paintings. Gross, cruel, and grotesque beasts and monsters are to be seen by the thousands. Things too shameful to be photographed are so openly and universally carved upon temple walls that section two hundred ninety-two of the penal code after forbidding the display and sale of obscene books, pamphlets, paintings, or figures, makes exception in the following words: "This section does not extend to any representation sculptured, engraved, painted, or otherwise represented on or in any temple, or on any car used for the conveyance of idols or kept or used for any religious purpose." In a temple like the great Kali Ghat, in Calcutta, there is a malignity of spiritual evil which can be felt like an unseen presence. The reeking courts of India's holiest temples are "spiritually nauseating." The notorious Jagenath Temple Garden House in Puri, with its shockingly obscene images, the Gopura in the Temple of Cococanada, a place so holy that foreigners are not allowed within fifty feet of its sacred precincts, little Conjeverim, the Benares of South India, Mangalgeri, Muttra, an unexpurgated Benares, are only a few out of the innumerable festering sores made by Hinduism's corruption of the moral sense of India. "Nothing is more painfully sad in the religious life of India than the ascendency in the popular imagination of Krishna

in his degraded form. I measure my words when I say that Hindu sculpture and painting in temples and places of religious resort are disgustingly filthy, simply abominable to behold." (*The Soul of India*, Howells, p. 506.)

Hindrances to Christianity: (2) The unworthy European.

Another hindrance is the presence of the irreligious and immoral European. Said one of the professors in a great Mission college, himself a converted Moslem, "If England and America should send out none but godly women, India would be Christian in fifty years." The terrible power of women whose life is given up to sport, to gaiety, and display, to hinder the triumph of the Gospel is not over-estimated by this Indian Christian. The tourist who violates the Sabbath, absents himself from church services, ignores or belittles missionary work, is actively lending his influence to the forces of evil leagued against Christ. The drinking, insolent, hard-faced European men and women who display lavish wealth and penurious sympathy are perhaps no greater hindrance to the Gospel than the Anglo-Saxon who is bitten with race pride and prejudice.

Example of King George

The opposite influence, too, is powerful. It is still remembered in India that King George, the great British Raj, and Queen Mary, were joyously and avowedly Christian. It made a profound impression when, without pomp or circumstance, in ordinary civilian dress, the King knelt side by side with his subjects in unpretentious Christian churches. A noted Hindu Saint and ascetic

joined the throngs who pressed into the Cathedral at Calcutta on the Sunday when the King was expected. When he saw the King enter on foot, seat himself with his subjects and then kneel during the prayer, he said: "What a religion is this that humbles the British Raj to the level of his humblest subjects."

Winning gentleness of missionaries.

One of the most notable Christian laymen of the Central Provinces—a man from a wealthy family of high class—first became interested in Christianity through the meekness of an aged missionary, whom he had seen a group of rude street boys pelting with filth and foul language. Another eminent Christian lawyer was attracted to Christianity by the gentleness with which he heard a missionary meet the destruction of a cherished possession through the careless handling of a cooly. The ordinary and customary thing to do was to kick and curse the cooly. With amazement he heard the missionary say quietly: "Oh, sir, what have you done?"

"That Wah Ji" ("Oh, sir," a term of respect not applied to servants) "took hold of my mind so firmly that I continued to contemplate the subject, wondering what sort of religion this good man must have, whose general conduct in every day life was like this."

Hindrances to Christianity: (3) Caste.

A third hindrance is the omnipresent institution of caste. Hindus may be as far apart as the poles in religious philosophy, but caste controls their uprising and their downsitting and regulates their going out and their coming in. Hindu writers, indeed, have claimed

that Hinduism is far more a social than a religious institution. So long as a man mainta ns the customs and submits to the ceremonials of his caste, he is a Hindu, in good and regular standing, though he be liar, thief, murderer, or atheist. Twenty-three hundred and seventy-eight principal castes are enumerated in the census. The lower castes and subdivisions number at least four times as many more. Marriage, eating together, or any social intercourse between any two of these, is forbidden, and is, in the eyes of the people, unthinkable. In the caste in which one is born he must forever remain. Moreover, the institution of caste is upheld by the highest and most advanced, as well as by the lower Hindu Scriptures. The Bhagavad-gita has been called the New Testament of Hinduism; yet this defends the institution of caste. A starving child will refuse food or drink rather than break his caste. These impassable, though imaginary, lines of caste divide India into weak fragments, prevent the growth of patriotism, destroy any sense of common interest, oppose progress and philanthropy, and make the planting of a Christian church all but insuperably difficult. The convert must withstand the whole glacial pressure of his caste, and he in turn brings his caste limitations of thought into his ideals of the Christian Church. Even the outcastes have elaborate caste separations. A church made up of *Madigas*, or sweepers, will violently object to admitting any *Malas* or tanners into its fellowship. By just so much as the spirit of Jesus permeates

India caste must go, for caste is the organized denial of the brotherhood of man.

Hindrances to Christianity: (4) Depressed condition of women.

An even greater hindrance is (fourth) the depressed condition of the women of India. Before ever the King's Highway can be completed in India it is necessary that the mountains of sex oppression be laid low. Forty million women pass their lives in the cramped and enforced seclusion of the zenanas. Less than one million out of the one hundred forty-four millions of girls and women have the barest rudiments of an education. The sacred Scriptures of the Hindu religion bar every one of them from the higher religious privileges of men. These Hindu Scriptures teach that women are impure by nature, a source of temptation, needing constant tutelage and essentially inferior to the husbands whom it is their highest duty to worship as gods. Tiny girls are given in marriage, and little striplings twelve years old carry their own babies on their puny breasts. This rape of motherhood is enjoined as a religious duty upon the highest class by the holiest Scriptures of Hinduism. Should the bride of ten years of age be left a widow by her husband aged fifty, her widowhood is invariably perpetual. It is the teaching of her religion that it was because of a sin committed in a previous incarnation that she became a widow. Child wifehood and motherhood, perpetual widowhood, and enforced seclusion are three evils which bind the women of India in fetters of brass.

Their influence reactionary. In spite of enforced seclusion, perpetual tutelage, and dismal ignorance the women of India are immensely influential. The few ideas they possess they hold with such tenacity that it is they who sustain the very religion which has degraded them. It is the ignorant wife who compels the college graduate to perpetuate the ceremonials of idolatry in his home. It is the mother who teaches the little child the ceremonial of the gods. It is vain to attempt to strengthen and uplift India without the help of the women; and their ignorance and backwardness, their limitation of outlook, and their long-continued degradation and oppression, constitute one of the mightiest obstacles to the spread of Christianity in India.

Hinduism's blackest stain. This condition of the women of India is a sufficient answer to apologists for Hinduism. After many centuries in which it has both controlled and permeated the thought of India, Hinduism has to report two million, two hundred seventy-three thousand, two hundred forty-five wives under ten years of age, and twenty-six million widows, or one out of every six women under the curse of perpetual widowhood. In this sad company it exhibits one hundred fifteen thousand two hundred eighty-five widowed babes of less than ten years, sixty thousand temple prostitutes, consecrated to the service of religion, and the mother half of the nation so sunk in ignorance that not one woman in one hundred fifty can stumble her way through a printed page.

A new wife cheaper.

Illustrations of this incomprehensible undervaluation of women meet one on every side. Step into a missionary hospital for women in Nellore. A beautiful petted wife, eighteen years of age, is just being taken away from the hospital in a covered cart which her husband has sent. He is a rich man of the town, with houses and lands and jewels. When the doctor told him that his wife's life could be saved and her health restored by an operation and said that the charge for the operation and for four weeks of hospital treatment would be the very moderate fee of fifty rupees (about sixteen dollars), he refused to pay, saying: "It would be cheaper to get a new wife."

Reformers powerless.

A Hindu reformer, a man of wealth and liberal education, had been writing for years to prove that in early Hinduism there was no child marriage, and that the venerated law of Manu, which prescribes that a man of thirty may marry a girl of twelve, and a man of twenty-four one of eight years of age, (Manu IX: 94) had only been in force since three hundred years before Christ. Yet this man, like many another, did not dare to withstand immemorial custom and gave his own daughter in marriage when she was eleven years of age. Several rulers of independent states have recently succumbed to the same necessity, among them the Gaekwar of Baroda.

Child motherhood.

But the most terrible fruit of this evil system is the child mother. Medical missionaries lock up in their breasts stories they

never tell, when addressing enthusiastic audiences at home: memories of crippling, of agonies, of death, too terrible to tell. It was the irrefutable facts brought by the medical women of India to the attention of the British Government that caused the passage of the law forbidding the entering upon the marriage relation with female children under twelve years of age. The law raised a strong opposition and is still a dead letter in many sections of the country but it has bettered conditions somewhat.*

Perpetual widowhood.

Who that saw it could ever forget the face of a woman of twenty who never remembered the time when she was not a widow, the slave of her mother-in-law, and the drudge in her dead husband's family? It is only among Christians that the re-marriage of widows may be said to occur, and here but seldom. One authority states that in all India there are probably not two hundred cases of the re-marriage of widows. How tragic they are, these tiny creatures with shaven heads, no jewels, and their one coarse cloth of white. They sit apart from the rest of the family, are excluded from feasts, and passively accept the general verdict that they are a curse because they firmly believe that in a previous incarnation they must have committed some awful sin.

Achievements of the Gospel.

It is a strong stimulus to faith to turn from the consideration of difficulties and obstacles that seem well nigh insurmountable

* Leaders of Study Classes may obtain a copy of this petition by sending a stamped envelope to M. H. Leavis, West Medford, Mass.

to the story of what has already been achieved in the brief space of one century; and this, too, with inadequate forces, insufficient equipment, and slender resources.

German pioneers in Travancore and Tinnevelli.

As the fidgety little tender puffs toward the wharf at Tuticorin, the first object that greets the eye is the tall spire of a Christian church, apparently as much at home as if it nestled against a background of New England hills. This is a surprise to one who has never thought of India as a land in which Christianity is already indigenous. Here in the native state of Travancore, near Cape Comorin, the southernmost point of India, a great German pioneer missionary, Ringletaube, lived and worked a hundred years ago. His health broke after ten years of toil, so that he was obliged to leave the country "without a coat to his back." He departed after entrusting the Gospel which he had proclaimed to twelve faithful followers. It was a sublime faith which enabled him to say, "My work is done and finished, so as to bear the stamp of permanency." On the eastern side of this southernmost point of India lies Tinnevelli, the scene of the labors of Schwartz, another German pioneer missionary.

English successes on German foundations.

Is it not a beautiful thing that representatives of the two nations, now so sadly separated by war, have built up these two remarkable Christian communities. For it was upon this early German foundation that English missionaries have reared a

great superstructure. In Nagercoil on the west a thousand Christians of one congregation, out of many, gather week after week in their stately church. The London Missionary Society numbers seventy thousand Christians in this mission in Travancore. There are eighty-five churches, nearly or quite self-supporting, which maintain in addition a college enrolling seven hundred pupils.

A Maharajah's testimony. An evidence of the influence which this Christian community has had is seen in the public testimony of the late Maharajah of Travancore, himself not a professed Christian: "Where do the English get their knowledge, intelligence, cleverness, and power? It is their Bible which gives it to them, and now they have translated it into our language, bring it to us and say, 'Take it, read it, examine it, and see if it is not good.' Of one thing I am convinced, that, do what we will, oppose it as we may, it is the Christian Bible that will sooner or later work out the regeneration of our land."

Words of a Prime Minister. In "*The East and the West*" for May, 1912, appeared an article containing a quotation from an address by the Prime Minister of Travancore, in which he said: "The effects of the Christian faith on these poor people is the greatest evidence that it comes from God who made all men. Our religion has degraded them for centuries and can give no hope. Christianity finds them in ignorance and teaches them of God, elevates them, and makes them human."

A walk through Nagercoil.

"A walk through the town of Nagercoil," says L. A. Dixon, "will show anyone who is inclined to scoff at Missions that the Christianity which has been preached there by the missionaries is essentially practical. The difference between the Hindu and the Christian quarters of the town is remarkable. The streets are wider and cleaner among the Christians; the children look a great deal healthier; the women are nearly all helping the family income by making lace and the houses generally are better built and look far more sanitary. When cholera breaks out in the town the death rate is ten times heavier in the non-Christian quarters than among the Christians. That the religion of these people is living may be seen from the fact that last Sunday the church was closed for the day and the congregation—which often numbers twelve hundred—was divided into ten bands, who visited all the villages in the neighborhood to conduct evangelistic services."

Many women who have bought the beautiful Nagercoil lace have not realized that it was one of the gifts which Christianity has made to uplift and transform the industrial condition of an entire community.

An Indian Christian community.

In Tinnevelli, there are over one hundred thousand Christians belonging to the Church of England. They pay four-fifths of all the cost of the mission, educational and religious, and will soon pay it all. They have given to India Bishop Azariah, the first of her sons to be consecrated as a Bishop of the Church of England. They maintain a missionary society, which has sent out seven missionaries into the Telugu country to the north of them. Says Sherwood Eddy, in speaking of the missionary society of these Tinnevelli Christians: "I was surprised to see what they had accomplished in a few years. * * * These

missionaries, naturally gifted in language, are fluent in the new tongue within six months. They are employing twenty-five Telugu workers. Two of their missionaries, Brahmin converts, work without salary, receiving only their food and clothes. In the last two years they have won more than a thousand converts, and have five hundred inquirers waiting."

Two communities made up of outcastes.

Yet these two great Christian communities have been built up from outcaste serfs, through mass movements extending over considerably less than a century. It is hardly possible to believe, as one sees the noble churches, the schools and hospitals of the present time, the throngs of neatly clad worshippers, and meets the English-speaking pupils in the schools, that these are the same people who fifty years ago skulked half naked in the fields, lest their contaminating shadow should fall upon the sacred Brahmin; whose women were not allowed to clothe themselves above the waist; who might not walk the streets where caste people walked, nor buy from a caste man except by placing their money under a stone and then retiring ninety paces while the merchant took their money and left their purchased goods. The great church that rises stately against the Indian sky is a fit symbol of a faith that is building men fit to be temples of the Living God.

Mass movements among outcastes.

These are only two of the fields where great mass movements toward Christianity have taken place in India. Other notable centers are: (1) Among the Telugu

people north of Madras; (2) The aborigines of Chota Nagpur; (3) In the United Provinces; (4) In the Punjab. In all these centers converts have come by thousands; entire hamlets, villages, and tribes, asking for baptism. Most of these converts are from the outcastes, the untouchables, "the depressed classes," to use a pleasant Hindu euphemism. There are fifty millions of them in India—nearly one-sixth of the population. Among them are sweepers, tanners, leather workers, fishermen, and farm laborers. They are variously known in different parts of the country as pariahs, panchamas, malas, mądigas, chucklers, or chuhras. All alike are excluded from Hindu temples and regarded as outside the pale of the Hindu religion. They are forced to live either in villages by themselves, or in their own quarter of the caste villages. In abject poverty and servile fear they drag out their wretched lives, accursed by gods and men. Their poverty, filth, degradation, and superstition are unbelievable to those who have never seen them. No wonder that these were first to respond to the Gospel with its doctrine of a love of God and a brotherhood of man that is wide enough to include the outcaste and the Brahmin.

Rapid growth of Christianity.

It is largely due to mass movements among these outcastes and among aboriginal tribes that the rapid growth of Christianity has occurred. The 1911 census of India, completely taken within the space of one night, shows that in ten years the Christian community increased thirty-two per cent., as against the four

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per cent. increase of the Hindus and six per cent. increase of the Moslems. The Christian community now numbers nearly four millions and has doubled in thirty years. The Protestant section of Christian believers has an even more rapid rate of increase. During the last ten years it has grown ten times as fast as the population. In the Punjab the Protestants are doubling once in five years. In the United Provinces the Methodists have gathered in a hundred thousand converts in ten years. In the section of the Punjab in which the United Presbyterians are working the Christian community showed an increase of four hundred per cent. in ten years. In the Telugu country the American Baptists have gathered a communicant membership of more than sixty thousand, representing a community at least four times as numerous.

The Delhi mass movement.

Let us examine more closely the mass movement in the Delhi district of the Methodist Episcopal Church, superintended by the Rev. Franklin M. Wilson. It was a delight to cross the Pacific in the same steamer with Dr. and Mrs. Wilson. He said that some years ago in his field they were dealing with individual converts. The number became too great to be examined and prepared for church membership by the missionary force which was then on the field. They then asked inquirers to present themselves for baptism only after all the members of their families were willing to throw away their idols and come with them This number soon grew too great to be handled by the missionary

force. Then families of inquirers were asked to wait until they had brought all the families in their village to be ready to abandon heathenism and accept Christianity. This number is now so great that scores of villages are kept waiting two or more years after every family in the village is ready to accept Christianity, before the exhausted and overworked missionaries can possibly reach them.

Rooting out idolatry.

There was a touch of the picturesque in the method of procedure outlined by Dr. Wilson. When the village elders had assured the missionaries that every family in the village was ready and anxious to take the final step, the missionaries gathered the people together under the big tree of the village. They waited while the elders broke up and burned the hideous images, the temple car with its obscene carvings, and the gaudy shrines. Then all the people were told to bring the idols and paraphernalia of worship from their homes, and to destroy them. Then going in procession the missionaries examined with candles the dark recesses of the houses, to see if there was any lingering attachment to the old evil rites and practices. When all the incitements to idolatry had been burned, the people were tested and instructed individually in the essentials of the Christian life, and then, it might be after weeks or months of preparation, they were baptized.

Fifty millions within reach.

There is nothing except the inertia of unbelief of the Church at home which prevents millions of these simple folk, for

whom Hinduism has no gospel, from crossing the line into a sincere, if imperfect, profession of Christianity. The Bishop of Madras, one of the missionary statesmen of India, believes that this mass movement, properly guided and directed by a sufficiently large missionary force, could sweep the fifty millions of the outcastes into the Christian Church. He regards it as *the* opportunity in present day India.

Advantages of the mass movements.

Consider the advantages of the mass movement. When a whole village or clan decides to accept Christ, the problem of self-support is made much easier, as the money now devoted to heathen festivals is released for the support of the village church. The possibility of adequate support for a village school is also greatly increased. Instead of scattered Christians, exposed to persecution and boycott by their fellow villagers, there is a compact body which, under proper instruction, may afford an object lesson of the uplifting power of Christianity. There is no more convincing object lesson of such power than the presence of village Christian communities, like Clarkabad, in the Punjab.

New Testament mass movement.

Why should we scrutinize motives and insist on exceptional religious experiences and emphasize only the individual soul? The New Testament practice does not seem to favor it. Three thousand, after hearing one sermon, were baptized in one day. The Old Testament tells of converts who fly like doves to their windows and of nations born in a day. History

records this as the method of all great forward movements. Really, which does count most—to lift a few gifted individuals a foot, or to raise a whole people an inch?

Faith of [illegible] converts. These converts are not saints; their moral notions are often warped or defective, and their conduct scarcely more complete than that of some Old Testament believers. Yet their love, their faith, and their simple trust put ours to shame. The reality of their religion makes itself so evident that they win others to Christ. There are thousands of Telugu Christians whose income is barely four annas a day, who take a handful of rice for the support of the church out of each portion that goes into the family kettle. An evangelist who supports his family of five members on five dollars (fifteen rupees) a month, said, "I do not mind it if I live like a buffalo, if only I may preach about Jesus." School girls in the boarding school at Nellore asked that since they did not have to work or study on Sunday they might be allowed to go without dinner that day in order that they, too, might contribute something toward the building of the village church. Out of their awful poverty these Indian Christians contribute on the average one dollar per annum per person—this out of an ordinary income of twenty-five dollars a year. It is hardly wise to compare the moral status of a church which out of its incalculable resources of land and food and trade and life cannot spare even a crumb from its

table that these simple souls may have the bread of life with that of these outcaste Christians.

Heartbreaking appeals.

"Ah! Sahib, for three years we have besought you to send our village a teacher. When will you answer?"

"We have waited four years for a Christian *Guru* (preacher); we turn now to the Mohammedans."

"You will not close the door to our little children; we will build the school and pay the teacher. Do not fail to send us one."

"But, Sahib, it has been five years since you visited our village; our hearts are dark; our memories short; we cannot keep the light unless you come soon."

It is appeals like these which sap the strength and wear out the endurance of missionaries, struggling vainly to minister to great communities which might so easily be reached with adequate reinforcements of men and money.

Foundation building in India.

There are some who travel through India and find no King's Highway, because the leading people—the educated classes—seem to be so little touched by Christianity. A road or a building needs foundations; sometimes the most important preparation is draining a swamp or filling in a morass. This the mass movement among India's outcaste millions is doing. One evidence of this fact is in the new attitude toward the outcastes manifested on the part of Hindu leaders. Partly in fear lest Christianity should win over this vast multitude for whom Hinduism has had no Gospel, but more because of the profound change in public attitude wrought by the very presence of Christianity, some leaders of the nation are now

making efforts to uplift and hold the outcastes. When Brahmins see Christianity make the children of despised, carrion-eating outcastes able to compete intellectually in the universities of India with their own sons, they begin to realize the awful economic and human waste involved in the oppression of these vast numbers of untouchables.

The three harvests.

The whole subject of the mass movement could not be better illustrated than by the words of a Hindu convert, who said: "We have three harvests: The first of potherbs goes on unceasingly—the winning of individuals here and there; the second is the rice harvest, much larger, representing the local movements; the third is the wheat harvest—great, golden plains of wheat fields rolling away into the distance. Thus will they come by thousands."

Achievements of Christianity: (2) Education of women.

Another great achievement of Christian missions is the change already effected in the status of women. Sixty years ago when the schools for girls began to attract attention, the project of educating women was regarded as chimerical and futile in the extreme. Today the thinking men of India have already come to realize that the depressed condition of Indian women must be changed if the national aspirations of India are ever to be realized, and a new eagerness for the education of girls is already apparent. Where thoughtful Indians stand today all Indians will stand tomorrow. This change of sentiment creates one of the greatest opportunities

before the Christian Church. If she will take advantage of this opportunity, she may supply the first generation of trained Indian teachers for women. By all the canons of Indian thought such teachers should be women. The Christian schools for girls are now the best in India, and it is to them that India must look to supply the demand for trained leaders which will, within the next few years, become acute.

Educational statistics.

Interesting statistics of educational progress for the year 1912-13 have just been published. The grand total of pupils in all institutions is seven million, one hundred forty-nine thousand, six hundred sixty-nine—an increase of three hundred sixty-eight thousand, nine hundred forty-eight since the last census. The percentage of pupils to the total number of children of school-going age (reckoned at fifteen per cent. of population) is twenty-eight and four tenths; for girls five. The pupils are distributed as follows: In Colleges, males forty thousand, three hundred seventy, females four hundred fourteen; in High schools, males four hundred twenty-eight thousand, one hundred eighty-two, females eighteen thousand, three hundred fifteen; in Middle schools, males four hundred ninety-four thousand, eighty-five, females forty-eight thousand, two hundred fifty-two; in Primary schools, males four million, four hundred twenty-eight thousand, five hundred thirty-one, females eight hundred thirty-two thousand, nine hundred sixty-two.

Comparison with American schools.

It is interesting to compare these figures with those of the United States. Instead of having in school twenty-eight per cent. of fifteen per cent. of the population, or three and two tenths per cent. of the whole, we find that the United States has enrolled in schools and colleges and institutions of higher learning twenty-two per cent. of its entire population. If India had as large a proportion she would have sixty-nine million pupils. The contrast in regard to the education of girls is still greater. Only five per cent. of the girls of school age are in school. To reach the standard of the United States India ought to have at least thirty-four million girls in school.

Women students in South India.

A statistical survey, made in 1913 by the Young Women's Christian Association Secretary in Madras, shows that there has been a considerable increase since 1910 in the number of women college students. Her figures show that in 1913 there were in Madras, the university center for South India, one hundred twenty women taking courses in the affiliated colleges. Some of these were working for the B.A. and some for the M.D. degree. The religious analysis of these numbers is of interest. Ninety-six of the one hundred twenty were Christians, twenty-three Hindus, and one without stated religious belief. When the very small proportion of the population who are Christians is considered, and the low social status of the great majority of them, the

number of Christian students is a startling evidence of the new value which Christianity puts upon womanhood. A further analysis of the list of Christian students shows that seventy-three of them were Protestant and the remainder Romanists (for the most part Eurasians). The greater number of these students have been prepared for college in the Christian boarding schools of the various missionary societies working in South India. They are the advance guard of very much larger numbers who will surely be ready within a few years. No greater task of Christian statesmanship confronts the church than to make proper provision for these students.

Dearth of qualified teachers.

Here is the situation; The evil conditions of Indian society, the oversexing and under-moralizing of life make it undesirable and dangerous to subject girls to the temptations of attending classes with men in government colleges. Christian schools for girls are multiplying and increasing in size daily. They must have trained Indian teachers, since it is impossible to secure a large enough missionary teaching force, and even were it possible it would not be desirable. The function of the missionary is to train those who will, in their turn, be the teachers and leaders. The whole future of the education of women depends upon the ability to train well prepared Christian women to take charge of the education of girls. At present the supply is tragically short of meeting the needs. One of the missionaries in Madura in charge of the great Congregational girls' school said that

she had advertised without success in every part of India for an Indian Christian teacher, a woman with a B.A. degree. The result of this shortage is that in school after school there are Hindu men teaching girls. There the men sit, proud and disdainful, with their caste marks plainly daubed upon their foreheads, instructing classes of young girls whom their religion teaches them to despise.

Need of union effort.

There is just one way out: the women's missionary societies engaged in the education of girls must unite to found at strategic centers colleges and normal training schools for women, equipped with first rate faculties and buildings. Here girls may receive an adequate training under warmly Christian auspices. The project is too expensive for one Board to finance efficiently. It is comparatively simple for eight or ten Boards acting together.

Three strategic centers.

Madras is one of three cities selected by the Edinburgh Continuation Committee's Indian Conference as the strategic centers in which to plant these colonies. One, the successful Isabella Thoburn College in Lucknow, has already been established by the Methodists. The other, in Bombay, is in a province where the demand is not yet quite so urgent since outside the Parsee community there are few girls prepared for college. The Madras Presidency is already twenty-five years in advance of the rest of India in its demand for the education of women, and Madras, therefore, is the center which should first receive attention. Some

twelve societies, English, Scotch, and American, have agreed to go into the enterprise. The college is to be distinctively Christian, in the personnel of its faculty and in the atmosphere which will characterize its daily life.

Meeting in Madras.

We attended a meeting of missionary teachers in the girls' schools of Madras. It was called to consider the enterprise of establishing this college for women. The scene was a beautiful one; the ladies gathered on the wide tree-shaded lawn of the Baptist compound. Besides the missionaries, leading men and women of the Indian community had come to show their interest in the project. Among the women were many who were evidence that the new woman has already arrived in India.

"It is not proposed to interfere with Indian customs and ideals in the new college" said one of the visitors. "We do not intend to denationalize the girls."

"Oh, why do you say that?" replied a beautiful Indian woman, herself the holder of a coveted M. A. degree. "Do you not know that we are all eager for all the best that the rest of the world has to offer? We do not fear denationalization. India must have the best of everything."

India bound to change.

When this remark was repeated to a veteran missionary, he said: "Exactly so; it is vain for us to regret the changes that are sure to come to India, or to attempt to prevent them in the interest of preserving Oriental charm. These people are going to eat from plates, and not from their hands; they are going to use knives and forks, and to sit at tables and on chairs, and to wear shoes and better clothing. We cannot prevent it, but if we will we may help to direct wisely the great revolutionary currents of thought and aspiration that are running deep and swift in India today."

Cost of education.

The wonder is that it takes so little money to do this important piece of work. Seventy-five dollars will provide an annual scholarship which will enable a mission to send some gifted girl from its high school to enjoy the advantages of the college. One hundred thousand dollars in endowment will do what three times that amount would do at home, and do it for women ten times as needy of opportunity for education. Land has already been purchased at Madras, a president has been appointed, and enough Boards have promised their financial coöperation to ensure the opening of the college at no distant date. There is a wonderful opportunity here for large individual gifts. There are women who could immortalize themselves by underwriting the whole project. Pray God that the need be brought to the attention of the woman who could meet it.

Achievements of medical women.

What a wonderful group the medical women of India are—Dr. Benjamin of Nellore, Dr. Parker of Madura, Dr. Scudder of Vellore, Dr. Kugler of Guntur, Dr. Hume of Ahmednagar, and scores of others equally devoted and skilful. Their small hospitals and training schools are veritable light-houses and Gospel seed plants. In a single year patients are often received in one hospital from as many as five hundred villages. Dr. Parker in Madura, for example, has a small, old building and poor equipment which would be scorned by many a specialist at home, but in one year she and her native assistant treated

eighteen thousand patients in the hospital, besides managing a dispensary clinic of about a hundred patients daily. She made long evangelistic tours through the district. In one of these she and her assistant treated three hundred thirty-five patients in one day, and their average for two weeks was two hundred daily.

Some missionary luxuries.

Dr. Parker is venerated by Moslem, Hindu, and Christian alike and is believed to have a skill which can almost raise the dead. Her relaxation is found in a little cottage on the compound which she calls "The Birds' Nest." Here she mothers nine little motherless children, whom the hospital tide has cast up at her feet. Nor is she singular in this. One of the most beautiful sights on the Mission field is to see the mother heart of missionaries who, for the love of Christ, have laid aside their own hopes of motherhood, impelling them to adopt the helpless little ones about them. The meager salaries on which missionaries are supposed to live in luxury seem chiefly spent in the luxury of rescuing babies, putting boys and girls through school, or actually adopting anywhere from one to a dozen children. Such luxury of Christian pity is one which so many Christians in America deny themselves that it really seems as if this matter ought to be investigated.

Protecting a prince.

Strange experiences come to the missionary doctor or nurse. In Miraj, Miss Patterson has a little prince who trots after her like her faithful shadow. His smouldering black

eyes clearly show his disapprobation of visitors who dare to monopolize his Doctor. His father is the ruler of a small principality. When the child's mother died, he knew that there was a strong probability that the baby would be killed in the interests of his half brothers, the sons of inferior wives. He therefore placed his son under the protection of a Mission Hospital.

The Miraj hospital.

This Miraj Hospital is one of the notable institutions of India. Dr. Wanless is so well known that his patients come to him from an average distance of two hundred miles. He and his co-worker, Dr. Vail, admit once in four years a class of twenty-four students. These receive a thorough medical training with exceptional opportunities for bedside practice in nursing. At the end of their period of training they go out to become not only good physicians, but Christians on fire with the passion of evangelism. How Dr. Wanless and Dr. Vail manage to conduct classes, translate text books, perform operations, erect buildings, and supervise a great hospital is one of the mysteries which only missionaries can solve. It is said that this hospital has the longest record for successful cataract operations, one hundred and sixty in succession, without one failure. So great is the reputation of the hospital that rich Parsees have erected a building, rajahs have given land and the offerings of grateful patients make the hospital almost, if not entirely, self-supporting.

Reaching the rulers.

Not the least important of the services which the Mission Hospital renders is its interpretation of the real meaning of Christianity to the ruling classes, who are difficult of access by other missionary methods. In this same mission at Miraj a Maharajah asked Dr. Irwin to become tutor to his sons, as he wished them to be under missionary influence. When, within a few months, Dr. Irwin died, the Maharajah put his two sons and his daughter in Mrs. Irwin's charge. She was afterwards sent by the Maharajah to England to make a home for his sons while they were in school. "They were," he said, "to go to church with her and be in every way like her own sons, that they might have the benefit of a Christian home."

A great Lutheran hospital.

A notable woman's hospital is the Lutheran Hospital at Guntur in charge of Dr. Anna S. Kugler. She has seen this hospital grow from small beginnings to the splendidly equipped institution of today. One of the latest buildings is a rest-house and convalescent home, with separate wards for Christians, Moslems, and Hindus, built by Rajah M. Bhujenga Row Bahadur. This gift was made in grateful recognition of the services of Dr. Kugler in saving the lives of several members of his family. He has built her an even more enduring monument. After the recovery of his son from typhoid fever he made a metrical translation of the Gospel of Matthew, and later of the other Gospels, into Telugu. In the preface he stated that, inspired by the pure and beautiful life

of Dr. Kugler, he wished to know more of her religion, and had asked her for a copy of its Sacred Books. On reading the New Testament which she gave him, he had been so impressed that he desired as an act of gratitude to God, to share it with his countrymen. Telugu literature is rich in these metrical stories which are chanted by the bards to the immense delight of the people. Thus the rajah's successive translations have attracted wide attention and have already run through several editions. They are too rich in Sanskrit forms to appeal to the peasants, but are exactly adapted to delight Hindu scholars and the educated classes.

Jesus Christ's baby.

It was very beautiful to see the veneration in which Dr. Kugler was held. The poor outcaste woman, the Parsee lady and her daughters, the Moslem *Begum*, the Brahmin mother, with her first baby—for them all she had a word and a smile. It was easy for Dr. Kugler to do things that in another would have given serious offense. For example: when the little Rani had given permission for us to enter her private room, Dr. Kugler picked up her baby, saying, "You know, Rani, this is a *Yesu Christu* baby, for it was born in a *Yesu Christu* hospital. You will never teach it to worship idols, will you?"

"The strange thing," she says, "is that they really feel that the babies who are born here do in a sense belong to *Yesu Christu*."

Dr. Ida's party.

We can never forget the wonderful glimpse of Indian social life which Dr. Scudder gave our party. We had arrived in the

MOTHERS AND BABIES FROM THE ROBBER TRIBE AT KAVALI.

deep still night when the southern cross hung blazing in the sky, and had found her radiant hospitality equal to the strain. When we had seen the hospital with the poor mothers and the dear, little children filling every corner, she invited in about one hundred of the ladies of the town to meet us. That is, she began writing to their husbands some six weeks before to secure their consent, which amounted to the same thing in the end. The hospital had been made strictly *purdah* by curtains and awnings, so that no strange masculine eye could by chance look upon the assembled ladies. How charming they were and how eager for such a thrilling and exciting event, as actually leaving the walls of their own home for an hour or two to hear a little speaking and singing. They looked like humming birds with their swift motions, shimmering, gauzy dresses and glittering jewels. The pretty, childish, little creatures hung garlands about our necks, presented trays of delicious fruit and listened with flattering interest to our simple remarks. For them it was a big iridescent bubble of adventure to be planned for weeks in advance, to be enjoyed with trembling pleasure, and looked back upon for years to come as the day when one saw the World and its glory.

An automobile angel.

Some one gave Dr. Scudder an inexpensive, invaluable automobile which carries her swiftly over the country like a blessed ministering angel. She can go ten times as far, visit ten times as many patients with one-tenth the wear and tear on strength and endurance that it

used to take when a jolting, springless bullock cart was her only means of locomotion. It is a beautiful sight to see her triumphal return to the hospital from one of those hurry calls to some village twenty miles away where a mother is fighting her ancient fight for the life of man. By Indian wireless the news goes that the doctor *mem sahib* is coming by. At every cross road the pitiful little group is standing waiting to beg for medicine to heal the fever, bandage for the wounded hand, or perhaps to have a bone set or a cut sewed up. She stops and ministers to them as Jesus did and when she finally reaches the hospital her neck is weary under its weight of garlands, and the little car is gay with ropes of marigolds.

Medical education of women. It is proposed to place the medical department of the women's union college of Madras at Vellore, rather than at Madras. On the beginnings already made at Vellore the different missions could unitedly build up a great institution. The Government stands ready to give twenty acres of land and a large grant of money provided an amount sufficient to establish a suitable medical college for women, with a training school and hospital in connection, can be raised. Dr. Scudder is now in America to secure gifts for this purpose. She ought to return garlanded with the unsolicited gifts of American women, grateful for the ministrations of physicians and nurses in a land where the mothers have the first claims on love and tender care.

Trained medical women needed. The need of trained medical women is quite as acute as that for the trained teacher. It forms a part of India's crying need for medical missionaries. Despite the government provision for medical relief, there are at least one hundred million people in India who are without opportunities of medical help or, at most, receive inadequate relief through very poorly trained apothecaries or hospital assistants. It has been estimated that half of the people who die, even in good-sized towns, die without any medical attendance whatever. When it is remembered that the social organization of India makes it exceedingly difficult for a woman to receive medical assistance at the hands of a man, the special need of hospitals for women and children and of medical schools for the training of women physicians and nurses is at once apparent.

Abnormal death rate among mothers. The sufferings of women in childbirth are peculiarly aggravated in India by the physical immaturity of the great majority of the mothers; by the dense ignorance of all physiological and anatomical law; and by the indescribable and unintentionally cruel practices of the midwives. Carefully gathered statistics in some localities in India have shown that the abnormal death rate among women of child-bearing age is due to death in childbirth. Twenty-five per cent. of all deaths of women occurring during this period may be charged to this cause. The loss of child-life is also appallingly great, and the un-

necessary sufferings of those who survive are such as to wring the heart.

Woman's medical college at Lodhiana.

Medical women have already made a brave beginning to meet this need. One little medical college for women shines out like a star in the dark night, Lodhiana, in the Punjab. Here Dr. Edith Brown and Dr. Mary Noble have built up a remarkable institution, which has received flattering recognition from the Government and draws its students from the length and breadth of North India. In addition to the training of medical students and nurses who successfully pass the very severe government tests, the school has done a great work among the hereditary *dhais*, or midwives. These have been enticed by various bribes to come to the college for brief courses of training in midwifery. The simple ideas of cleanliness and anatomy which have been imparted to them are already bearing fruit in the saving of hundreds of valuable lives. This college in North India is of course unable to cope with the situation in South India, and it is to meet this need that the proposed Women's Medical College is to be established in Vellore.

CHAPTER III.

AIM:

To consider Christian Missions as a social force in India; to show that Christianity is becoming naturalized; to illustrate its transforming power among the Karens and primitive tribes of Burma; to indicate the strategic importance of work among Burmese Buddhists

OUTLINE:

I. Christian Missions a Social Force, shown by
- *A. Testimony of non-Christians.*
- *B. Philanthropic institutions.*
  - For lepers.
  - For the blind.
  - For the deaf.
- *C. Contrast in Hindu and Christian ideals of social service.*
- *D. Educational experiments.*
  - Co-education.
  - Open air schools.
- *E. Development of student life.*
  - Service of Y. M. C. A.
  - Service of Y. W. C. A.
  - A contrast: Kali vs. the Y. W. C. A.
- *F. Industrial betterment.*
  - Economic needs.
  - Experiments in coöperation.
  - Instruction in scientific agriculture.
  - Improvements in manufacture.
  - Reform colonies.

II. Evidence that Christianity is becoming naturalized:
- *A. Development of strong and cultured leaders.*
- *B. Growth of Indian hymnody.*
- *C. Orientalizing of methods of work.*

III. Christianity at Work in Burma and Assam:
- *A. Contrast between India and Burma.*
- *B. Transformation of the Karens.*

C. *Expansion of Missions among uncivilized tribes of Upper Burma and Assam.*
D. *The unfinished task, reaching the Burman Buddhist.*
E. *En route to Hong Kong.*

CHAPTER III.

THE LAME WALK; THE BLIND SEE. SOCIAL CHRISTIANITY IN INDIA AND BURMA

Christianity as a social force.

THE progress of Christianity and its influence as a social force are evident in many departments of Indian life. The testimony of non-Christian Indians is one indication of the valuable services performed by Christianity in awakening Indian interest in social problems. Sir Narayan Chandravarkar, a Hindu reformer, when lecturing in Bombay in 1910 before a Hindu audience said:

"The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society and modifying every phase of Hindu thought. * * * And what is it in the Gospel of Christ that commends it so highly to our minds? It is just this: that He was the Friend of Sinners; He would eat and drink with publicans and outcastes; He was tender with the woman taken in sin; all His heart went out to the sinful and needy and to my mind there is no story so touching and so comforting as that of the Prodigal Son. * * * The Gospel of the Kingdom of Christ has come to India, and when it is presented in its fullness and lived in its purity it will find a sure response among the people of the land."

The road of the car of God.

During the same year Mr. P. M. Choudry, a missionary of the Brahmo Somaj, said:

"On what road does the car of God run? It runs only on one road. What is that road? It is the life of Jesus. Christ is the way on which the car of God's grace runs. Who is the driver of this car? The Holy Spirit. The Holy Spirit is not an impersonal power; He is the tremendous quickener of our spirit life. * * * Do you know by what this heavenly car is pulled? By two mighty and fiery horses. Name them. One is the love of man for God; and the other the love of man for the sake of God."

Origin of leper asylums.

THE social nature of Christianity is inevitably shown in its quickening the conscience regarding the helpless and unfortunate members of the community. One of the strongest Christian apologetics in India is Christian philanthropy, preëminently the care of lepers. With the introduction of Christianity into India came the humane care and shelter of the lepers. It was Dr. William Carey, the English pioneer missionary, who founded the first leper hospital in all India. In 1812 he had seen a leper burned alive and was so horrified and stirred that he at once established a refuge for these poor outcastes in Calcutta. Lord Lawrence, when Governor of the Punjab, made three laws: "Thou shalt not burn thy widow; thou shalt not kill thy daughters; thou shalt not burn thy lepers." The reason for the Hindu neglect, cruelty, and abhorrence of lepers is rooted in the teachings of the Hindu religion that leprosy is the punishment for heinous sin committed in a previous incarnation. This belief dries up the springs of sympathy and compassion and leads to the driving of the leper from the haunts of men.

WORSHIPING THE PAGODA AT RANGOON, BURMA.

Organization of leper mission. The inevitable Christian reaction of compassion for these wretched outcastes led to the forming of leper asylums in many parts of India. The Mission to Lepers in India and the East finances the erection of suitable buildings for these refuges. For these it collects funds in Europe and America. Supervision of these leper asylums and of schools for the untainted children of lepers is in the hands of the missionaries where the colony is located.

The leper colony at Allahabad. A visit to the leper colony in Allahabad, superintended by Mr. Sam Higginbottom, is an experience that will never be forgotten. The quarters are built in a row of tiny houses facing on a garden. Each leper has his own room and his own garden plot. There is in the compound a cook-house, with rows of primitive Indian fireplaces, where the lepers cook their food. There is a market in the compound which they operate. Here they can buy the various kinds of grain and condiments for their curry. Formerly food was prepared for them, but they are far happier and more contented to have a weekly allowance for food, and then to select their own grains and spices, and prepare their own favorite curry. The bare little rooms have pitiful attempts at decoration, where the owners had tacked up picture postal cards and Christmas cards and illustrations cut from magazines.

A leper congregation. Mr. Higginbottom had asked us to speak in the chapel; as we rose to speak the lepers were sitting Indian fashion on the

floor, and crowding to the very edge of the platform. Their voices—cracked or hoarse or whispering—rose in absorbed devotion as they sang the hymns that are their solace. The marred, uplifted face and sightless eyes of one man were almost beautiful from sheer ecstasy of spiritual passion. How eagerly they drank in every syllable as the interpreter gave it. How happy they were to know that men and women who lived on the other side of the world were praying for them and giving gifts which had made possible this peaceful refuge.

Joy out of suffering.

It was surprising how little horror there was in the experience. Clean bandages, and scientific treatment remove many of the worst manifestations of the disease. Patients in the last awful stages of their trouble are isolated in the infirmary. In many cases the regular nutritious food, the daily baths, the medicine, the clean clothes, produce a marvelous improvement and stay the progress of the disease. It is possible also to mitigate the severity of the pain. In spite of their disease they seem a happy folk. They show a beautiful helpfulness to one another. Those who have no feet use their hands to feed the handless; those with hands support the lame; the seeing help the blind. Even leprosy is no exception to the blessed law that

> "In the mud and scum of things,
> Something always, always sings."

Most of the lepers hear the Gospel of the ministering Saviour for the first time when they enter the

asylum. Their bruised spirits respond to it, and in its promises they find strength to endure their sufferings, and happiness even in their darkness.

"I never knew happier Christians than some of these lepers," said Mr. Higginbottom. "Every day while I was in America they met to pray for my success. I know that if I had any success in securing gifts for the Mission, it was their prayers which opened American hearts and purses."

The Sign Post Society.

The lepers form all sorts of helpful associations and societies. They try to play base ball and cricket; they have an apology for a band; they hold a Bible class; and in almost all leper refuges a Christian Endeavor Society is their joy and pride. In the Asylum at Sholapur the Christian Endeavor Society has named itself The Sign Post Society of Christian Endeavor. Its annual report says: "So, like the sign post, we are trying to stand patiently and with love in our divinely appointed place. By our attitude and our prayers we are trying to help ourselves and others on toward the Crucified Saviour."

Gunga and Jesus.

As we came out of the little chapel at Allahabad the Indian sun was sinking in glory. Along the road past the compound streamed an endless line of pilgrims bound for the great Hindu *Mela*, or festival. Here, where the sacred waters of the Jumna and the Ganges meet, they come to bathe and wash away their sins. A group of them stood looking at the sign over the entrance to the leper compound, with its neat buildings, its gardens, its

peace and comfort. As the lepers came thronging out of chapel into the beautiful glowing evening light, the pilgrims set up a weird Hindu chant:

"Victory! Victory! Victory to Mother *Gunga*!" (The Ganges River.) The lepers bravely raised their voices in an answering cheer. "Victory! Victory! Victory to Jesus Christ!"

And so we left them with the lovely light of the sinking sun pouring over their poor faces. Pilgrims all on life's highway, one shouting for the sacred swollen river, that laps the town; the other, confident in the Saviour of the lost. Because of His power to make the blind see, the lame walk, the deaf hear and the leper clean, India's mighty voice shall one day take up the swelling chorus, "Victory! Victory! Victory to Jesus Christ!"

Indian leper asylums.

There are in India not less than a half million lepers. Asylums for them have been established and maintained in all sections of the country. The Mission to Lepers in India and the East is doing wonderful work in erecting suitable buildings and hospitals for their use. Among well-known asylums is that at Chandag, where heroic Mary Reed carries on her asylum, on the slopes of the Himalayas. At Sabathu, at Ambala, under Dr. Jessica Carlton, at Purulia, in the asylum of the Gossner German Missionary Society, the largest and finest asylum in India, are other refuges for lepers. This Christian service to lepers is not simply one of compassion. It has also distinct civic and scientific value. By isolating the lepers the danger of con-

tagion is removed from the rest of the community and the knowledge of sanitary treatment and precautions is spread throughout the villages. It is the body of facts accumulated in these leper asylums that has proved that leprosy is not hereditary but infectious; that the untainted children of lepers if removed in time from their parents may themselves grow to healthy maturity and become the parents of untainted offspring. The experience of the asylum has also proved that the danger of contagion is not acute to those who are in charge if they observe ordinary sanitary precautions.

A shelter in Love Lane.

Not only the leper rejoices in the kindness which rises in the heart of Christ and pours itself out in the lives of His true followers, but the deaf, the crippled, the beggars, and the great multitude of blind folk also are glad in Him. It seemed so fitting in Bombay to find Miss Millard's school for the blind located on Love Lane. "Success to the strong," says Hinduism, and "Karma take the hindmost." "No," says the religion of Jesus, "give me the hindmost." Miss Millard has graduated from her school for the blind those who are now teaching in regular schools for seeing pupils. Others earn a living as peons, and one earns his by playing the organ in church. Six boys earn their board and a little more by caning chairs in the school shop. Was there ever a sweeter picture than that made by the little lame, deformed, blind pupil-teacher, who in this house of Jesus on Love Lane was sitting surrounded by blind children whom she was teaching

to read? Other schools for the blind are located at Palamcotta in Sarah Tucker College (C. M. S.), in Bangalore, Amritsar, Poona, Lucknow, and Calcutta. Mr. J. N. Banerji founded a school for the deaf at Calcutta, and there is another in Bombay. Were India as well provided with schools for the deaf as is America, there would be four hundred fifty schools instead of two or three.

The Beggars' Church

There are some who have found an even more wonderful sight than the Taj Mahal in Agra, and that is the Beggars' Church, instituted by Dr. Colin S. Valentine. Here is a congregation numbering as many as eight hundred, made up of the most wretched of the poor. Nearly three hundred of them are blind.

A Hindu saint.

No better illustration could be found of the difference between Hindu and Christian ideas of the meaning of social service than is found in the life work of two notable women of Bombay. Old India and New come face to face when Junkabai and Gurubai meet. Junkabai is one of the most famous women in India, regarded by the Hindus as a great saint. She is indeed a woman of remarkable force of character, whose native ability is leading her to make the most of her life possible, with the working ideals which Hinduism furnishes. She has long been a rich widow who has devoted herself with all the extremes of religious ceremony to overcome her evil *karma* and to secure a better *karma* in her next incarnation. She knows through her own experiences as a pilgrim the suffering which millions of people

endure as they travel from place to place on the long pilgrimages which take them throughout India. She has turned her great house into a hostel for pilgrims, whither any may come and find bed and shelter without money and without price. For her services in succoring the pilgrims with food and shelter she is revered throughout India as a holy woman.

Her hostel for pilgrims.

We visited her house. Through twisted alleys barely wide enough for two to walk abreast, we penetrated into the center of the block where, unseen from the street, her house is located. These alleys were in reality open latrines of indescribable and nauseating filth. Before the portico of her house sat five widows with gray, shaven heads and soiled and tattered white clothes drawn about their shrunken limbs. Their eyes looked like burnt-out cinders as swaying back and forth they listened to a hired reader, who was chanting from the *Tantras* stories of the gods. We pushed our way through the gloomy, unlighted rooms where hundreds of ragged pilgrims sat chanting *Mantras*, or reclined in sleep, or prepared their food. From room to room in the lower and the upper stories the same scene was repeated. Hundreds of pilgrims were packed in these large, gloomy rooms, freely given them by Junkabai as an act of devotion to the gods. No questions are asked; the filthy fakir, his hair matted with the sacred cow dung, or his naked limbs smeared with ashes, sat side by side with the prosperous merchant, who, to expiate a sin or pay a vow, had started out as a poor pilgrim.

A Christian contrast.

Out from the dirt and disorder, the nakedness and superstition of this house, which represents this wealthy and devoted Hindu woman's highest ideal of public service, we passed to the Christian gathering on the velvet green of the lawn which surrounds the Christian Church. Here were gathered missionaries, both English and American, Association secretaries, and Indian Christians—Bible women, teachers, evangelists, and pastors, among them Dr. Karmarker, (Gurubai), the most distinguished Christian woman in Bombay. She is highly educated; has with her husband studied medicine. Her whole life is given to the service of Christ and the uplifting of the unfortunate. With little wealth and no social position like that of Junkabai, she has made herself a power for righteousness, known and loved throughout the city of Bombay. Her path is marked by tidy homes, where mothers have learned how to save their little babies' lives; by Bible women, trained and inspired to do efficient work; by lives saved and souls redeemed and happiness and thrift and intelligence. Out of her dark eyes goodness and compassion and a sweet humility shine. Happiness clothes her like a garment. There is a sense of spiritual as well as physical purity about her clean cotton garments. The strength and majesty of emancipated womanhood emanate from her like an atmosphere. These two lives, these two ideas of God, these two forms of service, these two types of personality, incarnate every-day Hinduism and Christianity in living contrast.

TRAINED NURSES IN THE FRIENDS' HOSPITAL,
NANKING, CHINA.

An educational innovation. The vital quality of missionary schools is shown in the valuable experiments they are making in the field of education. In Bombay, for example, there is that strange phenomenon, a co-educational boarding and high school, which for thirty-five years has flourished under the care of the American Board. There is something exhilarating in the courage of conviction which animated the missionaries who started this school. There may be other schools like it in India, but it seems to be taken as an axiom by most Europeans and Americans, as well as by all Indians, that co-education in India is both impracticable and impossible. These dauntless Americans have found it good.

Teaching the dignity of toil. "We think," said Mrs. Hazen, as she showed us through the school, "that we have less than the ordinary troubles about school morals. Our boys and girls are busily engaged all day. Some of them by working a few extra hours a day and doing less studying are enabled to accumulate enough credit to earn their tuition for the next year when they are doing only the regular domestic work required of all." It was little less than a moral miracle to see the school boys cheerfully doing all the laundry work of the school. One of the fixed ideas in India is that laundry work can be done only by the *Dhoby*, the lowliest among the despised outcastes. But here were boys from several castes, Christians and non-Christians, together, doing laundry work with pride and energy. The girls make all the cloth-

ing used in the school, from the kindergarten to the high school department.

"Yes, some of our pupils do marry later. One of our choicest products is the happy homes established by our Christian graduates," said Mrs. Hazen.

A fresh-air school in Cawnpore.

Since freedom and variety are inevitable attendants of Protestantism, it is no surprise to find some of the most valuable experiments carried on in the smaller and less widely known schools. In Cawnpore, for example, is the boarding school supported by the Woman's Union Missionary Society—the oldest Woman's Board in America. Here we find a charming American girl in charge of a girls' school numbering one hundred sixty pupils. As we entered the compound, shaded by groups of noble trees, we saw dotted here and there over the campus classes reciting in the open, under the shade of the trees. Although there are well-built recitation halls, the school work is done, for the most part, out of doors, whenever the weather permits. All the girls sleep, not in the dormitories but in the large, airy porches which surround them.

Tuberculosis banished.

Miss Webb said that she began this practice because of the prevalence of tuberculosis, which is one of the scourges of India. This practice of life in the open air has so cleaned up tuberculosis in her school that no new cases have developed in two years. The school hospital is empty; we saw the low Indian beds all out in the hot sun, getting their daily airing. The pupils seemed

infectiously happy, vigorous, and jolly. Each child has a glowing little bed of flowers and a tiny vegetable garden, all her own to make and tend. The girls do all the work of the house except that of the *Dhoby* woman, who has her fine big washing tank within the school compound. This tank was the gift of an American lady after a mysterious case of contagion had been traced to the use of the common washing tank near the river.

New ideas among Indian women.

An interesting illustration of the way in which the newer ideas are penetrating India was given by fifteen pupils we saw who had been withdrawn from Mrs. Besant's Hindu School in Benares, and placed in the Isabella Thoburn High School in Lucknow. The caste prejudices of their parents obliged the girls to have all their food prepared by a Brahmin cook in a separate kitchen, and eaten by them apart from the other pupils. But several of them confided to their teachers that they did it only on account of their parents; that they did not believe in it themselves, and wished they might share the meals of the Christian girls. One of these girls when a child had been married to an ignorant farmer of her caste in Benares. She had longed so passionately for an education that by the help of a powerful uncle she had been allowed to enter Mrs. Besant's school. She was very ambitious to become a real scholar, and to secure the highest degrees given by the University. One of her first essays was, "On Miss Thoburn's Portrait." It clearly shows the impression made upon this brilliant

girl, by the beautiful and self-sacrificing life of the founder of the college. One paragraph reads as follows:

"Though she is quite simple in appearance, still the glory of her work shines through her face. Her steadiness in work and her great love for our nation can be guessed in a glance by the bright and calm appearance."

The new student community.

One of the encouraging evidences of the impact of Christian civilization upon the Orient is in the rise of the student community. The college boy is a new phenomenon in India. Not the solitary ascetic, not the dreamy metaphysician, absorbed in endless and fruitless meditation upon an illusionary universe, not the Sanskrit scholar given over to the writing of endless commentaries, about a sacred literature without shore or bottom—but a real, twentieth century student, conscious of the bonds of brotherhood which unite him to the student body of the world. It is in the progressive idealism of this great student body of all nations that the hope of the future of the world is found.

Whether in government universities or Christian colleges the phenomena are the same. These men are not ashamed of their bodies but interested in tennis, swimming, running, and athletics. They are men keen to discover the scientific criteria of truth; men who are studying not simply the history of India, but that of the race; men who are awakening to the social conception of life and society.

A student enterprise in Serampore.

A good place to see this student body is in the college which William Carey founded at Serampore. This college still has the old Danish charter, which entitled it to give degrees. Through this fact it hopes some day to become the first Christian university of India. The students publish a college paper, called *The Students' Chronicle*. This circulates among students in all parts of India. It has two very interesting departments: one devoted to the answers of religious questions, and the other to those dealing with the interpretation of hard passages in the English classics. In the issue of May, 1914, are the following out of many other questions on religious topics:

(1) Please explain in your own words without reference to any book where we should go to and what we are to do after death. Are there fruits of deeds? Is there any re-birth?

(2) Is it in this life or in the other that we enjoy the consequences of our good deeds and suffer the consequences of our evil deeds?

(3) What good has Christianity done for India and what good is it doing? Are not some Christian missionaries to blame for trying to convert outcaste Indians to their own religion?

(4) Can we obtain God and satisfy Him while we live in a family circle? Or is the practice of penance required to gain His favor and thus enjoy Him?

Other questions give an indication of the subjects that are interesting these students. For example, "Is not Hinduism sufficient to save us?" "How could a divine Christ pray for the removal of the cup?" "What does Christianity put in the place of Karma?" "How can you prove the world is real?"

Seed sowing in the colleges.

These illustrations suffice to indicate the way in which Indian students are questioning ancient and sacred customs. Chris-

tianity's time of reaping among them is not yet arrived. For the most part Christian colleges can show comparatively few student converts who have had the courage necessary for the final break with Hinduism. To submit to the ordinance of baptism means ostracism, loss of property, and often severe persecution. Thousands of these students are secret Christians; a still larger number have broken with Hindu superstition, and all of them have had the doors of their souls opened to behold a new world of mental and spiritual life. Forman College in Lahore, Ewing Christian College in Allahabad, the Baptist College in Rangoon and the Christian Colleges of Madras and Bombay, are all great seed plots where the Sower is scattering seed which will result in golden harvests before the century has passed its meridian. When Sherwood Eddy in 1910 and John R. Mott and Mr. Eddy in 1912 stood before the students of India the largest halls were not large enough to contain the audiences. Night after night men sat listening to the unswerving proclamation of the things of Christ. Dr. Henderson's lectures on the Barrows Foundation attracted not only immense audiences of college men but were received in the spirit of open-minded and serious inquiry that foretells great possibilities for the future.

Growth of Y. M. C. A. and Y. W. C. A.

The growth of the Young Men's Christian Association and of the Young Women's Christian Association is one of the evidences of the stirrings of this new life. Six years ago the Young Men's Christian

Association had in Ceylon two secretaries and one building; it now has six full-time secretaries and five buildings. In the Madras Presidency there has been a remarkable growth in student work, which has made it possible to establish three strong annual student camps. It is certainly impressive to an English-speaking person to know that a new Association building has been erected in Thiruvaluthinadanavillu. Other buildings with less spectacular names have been placed in seven other centers. A number of Indian secretaries are preparing to go into active Christian Association work. The native states of South India are taking to the idea so kindly that rajahs are rivaling one another in contributions to secure secretaries and buildings. Even in Secunderabad and Hyderabad, the forbidden city of the strong Moslem independent state in the Deccan, the Young Men's Christian Association is quite at home. In Bombay there are eight secretaries and two others are coming. There are student hostels and cricket grounds and tennis pavilions, and volunteer Bible classes that are among the most popular features of the work.

A contrast; (1) Kali Ghat in the morning.

One of the most striking contrasts that we saw in India was that afforded between the visit in the morning to Kali Ghat, the temple of the heathen goddess Kali, and in the afternoon to a garden party of girl-students, in the grounds of the Young Women's Christian Association. In the temple were filth and squalor and confusion and unabashed commercialism

selling its horrid *linga* in the very shadow of the temple. The temple pool seemed an outward and visible sign of an inward and spiritual putridity. In its green and slimy depths a woman was washing her shining cooking vessels of brass. Near her a man was brushing his teeth; not far away a woman was drawing water to carry home in her water jar; all from one and the same incredibly sacred, unbelievably filthy pool. Loathsome lepers begged at the doors, temple women slunk across dark corners, bloated priests with cruel, sensual faces ministered in the dark, stuffy courts, or gave for a consideration a glimpse of the hideous goddess of lust and cruelty. "This is our holy mother," whined a priest, as he opened the door of the black inner shrine. "Here we come to wash away our sins." One look at his face was enough to show that his own ablutions had not been wholly successful. We came away with the heart faint and the knees trembling with sheer physical loathing of the bloody courts, the insane mummeries, the deluding of the poor people, and the priests who darted about like gloating, fat spiders.

(2) An afternoon at the Y. W. C. A.

When we entered the halls of the Young Women's Christian Association, we were met with the chatter of girlish voices. Margery Melcher, the secretary of student work, took us into the hall where were more than a hundred girls, a few Eurasian, but most of them Indian. They were from all the girls' schools of the city, government and Christian. We walked with them in the sunny garden, listened to their

report of Bible classes, social work, lovely, small philanthropies, innocent good times; we looked into their bright and glowing faces and saw, as by a revealing flash of light, a glimpse of the India that might be when these exceptional girls of enlightenment and privilege should become in truth the rank and file of India's womanhood.

Economic hardships of the Christian converts.

Christ is making not only a new heaven, but also a new earth in India. Side by side with the spiritual regeneration goes the economic renewal. The various industrial missions are conspicuous illustrations of this fact. It must be remembered that the economic condition of the Christian convert is usually desperate. He has broken with caste, and so lost his only means of livelihood. He is fitted by inheritance and training for nothing else than his hereditary occupation. He has never been accustomed to stand alone, but always belonged to an organization of society in which the village, the clan, or the caste is the unit. Often starvation threatens him. Not infrequently, unless the mission can provide some new way of self-support, he actually does starve. It is his economic dependence which makes it an act of supreme heroism for an Indian openly to espouse Christianity.

The industrial mission.

Not only is the economic condition of the Christian convert a serious problem, the whole industrial life of India leaves its population always on the edge of disaster or famine. The industry of the great mass of the people is agri-

culture. This is carried on by such primitive tools that it yields only bare sustenance. Hence by the appeal of the helpless Christian communities and by the scarcely less powerful appeal of the economic misery of the people, the missionary is forced to enter upon the path of industrial missions. The Gospel does produce a betterment in the physical condition of the people, and this is one of the prime arguments in its favor. A few illustrations of the means used to bring this about must suffice.

Coöperation at Bapatla. In the Telugu field a coöperative association was organized at Bapatla in 1909. The Government gave a large tract of uncleared land. On this, shares valued at five rupees each were created, which could be paid for in ten years. Every cultivator belonged to the association. He received loans from the association for the cultivation of the plot assigned to him, the loans to be without interest. The Bapatla dumping ground was converted into a spot where refuse and sweepings were transformed into fertilizers. Swamps were drained and protected against floods. All this was under the supervision of the missionaries. This first coöperative land association in India is attracting favorable comment from the Government, as a method of helping people to help themselves.

School gardens. At Donakonda, the big mission compound has been planted with five thousand trees; while the trees are growing, acacia seed, gum arabic, hay, and fodder are being raised from the land to help support the school. At Ongole

the pupils in the boys' and girls' schools have wonderful school gardens, on which last year they raised twenty-six kinds of fruit and vegetables. The boys paid all their school fees with the profits, supported a native preacher, ran two Sunday schools, and had a balance of seventy-five rupees.

Agricultural college.

At Allahabad, Mr. Sam Higginbottom has established an agricultural college, one of the departments of the Ewing Christian College. He bought a large parcel of poor land, such as the outcaste farmers have to cultivate. "If I had bought fine land, people would have said 'Anybody could succeed with land like that, but that is only for rajahs. What can we do?' " So Mr. Higginbottom undertook to show the people what could be done with dry, hard, thin, cactus-infested land. It gives a warm crinkle around the heart to ride with him over this redeemed land. About it he is planting a prickly hedge of cacti. "I showed them how to burn off the spines," he said, "and then to use it to feed their cattle, through the time of drought when all other fodder fails."

Indian silos.

Silos have been *dug;* for the silo adapted to India is a deep, wide pit. "Any Indian can dig a well. On the side we leave a spiral ledge winding from top to bottom, on which the fodder is carried up or down. In this pit the fodder is packed in the same way as in any silo. The poor people tried to spoil the first two we dug, but now that they have seen cattle thrive on the ensilage, even that made from roadside weeds and

wastage, they are crazy to dig such a pit for every village. All over this part of India thousands of cattle have had to be slaughtered for lack of fodder. The pit silo is the solution."

Stock and dairy farm.

The college herd of cattle and buffalo cows is his pride. There were some cows that would give twenty-four quarts of milk a day, although two pints at a milking is considered a good yield in India. He has six months' old calves that are larger than Indian two-year-olds, because of better methods of feeding and care. In his scientific dairy milk is produced that it is really safe to drink without boiling, and butter of a sort that is new in India. Five rajahs from widely separated independent states have visited this farm, and asked him to come to their country to explain the new methods to their people. He said: "You know how Hindus venerate the cow, and, when I showed them what can be done on our stock farm, they were simply delighted."

Side light on the opium reform.

It is an interesting side light on the operation of the opium reform laws to know that one of these rajahs has had his revenues from his opium farms reduced from four hundred thousand to less than two hundred thousand rupees in one year. He knows that within a few years this source of revenue will be entirely cut off, and hence is planning to replace the death-dealing poppy-culture with scientific agriculture that will produce wealth and health for his people.

Agricultural training school. The heart of this agricultural experiment station and its excuse for being is the Agricultural Training School. Here are twenty young fellows taking stiff courses, both theoretical and practical, in dairying, brick-making, lime-burning, stock-raising, soil analysis, crop rotation, and fruit culture. The makers of American agricultural implements who gave Mr. Higginbottom much of the outfit of tools and machines have already received more than the value of what they contributed in orders for other tools and machines stimulated by the object lesson which the farm affords.

From hunter to farmer. One interesting lad among the students was a *Garo* from far away Assam. His forbears were the wild head-hunting mountaineers who terrorized Assam and defied the Government for many years. Thousands have been won to Christianity by missionary effort. One great need of this growing Christian community is to transform their social organization from that of the hunter to that of the farmer. This son of a Garo chief came these hundreds of miles to learn how to farm, and to go back to teach his people. Another student is a Brahmin boy; when he found that he was to do manual labor in the field, he asked to be put at the back of the farm, where his people could not see him.

Temptation Hill. The Christian atmosphere of the school is remarkable. Sundays after a hard week's work in the fields and the laboratories

these students scatter through a dozen heathen villages to hold services and Sunday schools. One knoll on the farm Mr. Higginbottom calls his "Temptation Hill." "I bring rich people up here," he said, "to tempt them. I point out over there where I want a dormitory and there a chapel, and there a Science Building."

Better looms for Indian weavers.

Quite another line of industrial work is that done at Ahmednagar, by Mr. Churchill. He is studying the problem not of the farmer, but of the weaver, the class next most numerous. Four-fifths of all the cloth worn in India is still woven on hand looms. But the factory-woven product is already pressing hard. The sudden substitution of power production would be a calamity. Probably in time, India, like other countries, must be organized on a factory basis, but any agency which helps the Indian weaver of the present generation in his home in the little Indian village to compete with the cotton factory in Birmingham or Calcutta is a blessing. Nine-tenths of the people of India still live in the little country villages. The congestion of population which would ensue in factory towns would, under the present conditions of social organization, be an almost unmitigated evil. There is neither the public spirit, nor the enlightenment, nor the law, to protect the simple and primitive workmen from exploitation worse than the worst which has ever been in Europe and America.

This American missionary has invented a loom which makes it possible to postpone for many years

the rapid introduction of the factory system. The weaver, who on the cumbersome old loom has been able to weave not more than eight yards a day, finds himself easily able to weave fourteen yards on the improved loom. This margin of production enables the village weaver successfully to meet factory competition. "The problem," said Mr. Churchill, "was to get a loom so simple and so strong that it was fool-proof. Furthermore, so to standardize its parts that the ignorant village mechanic could replace any one of them when broken." The loom is already perfected and arrangements are made to manufacture them on a large scale in the carpenter and machine shops connected with this American mission.

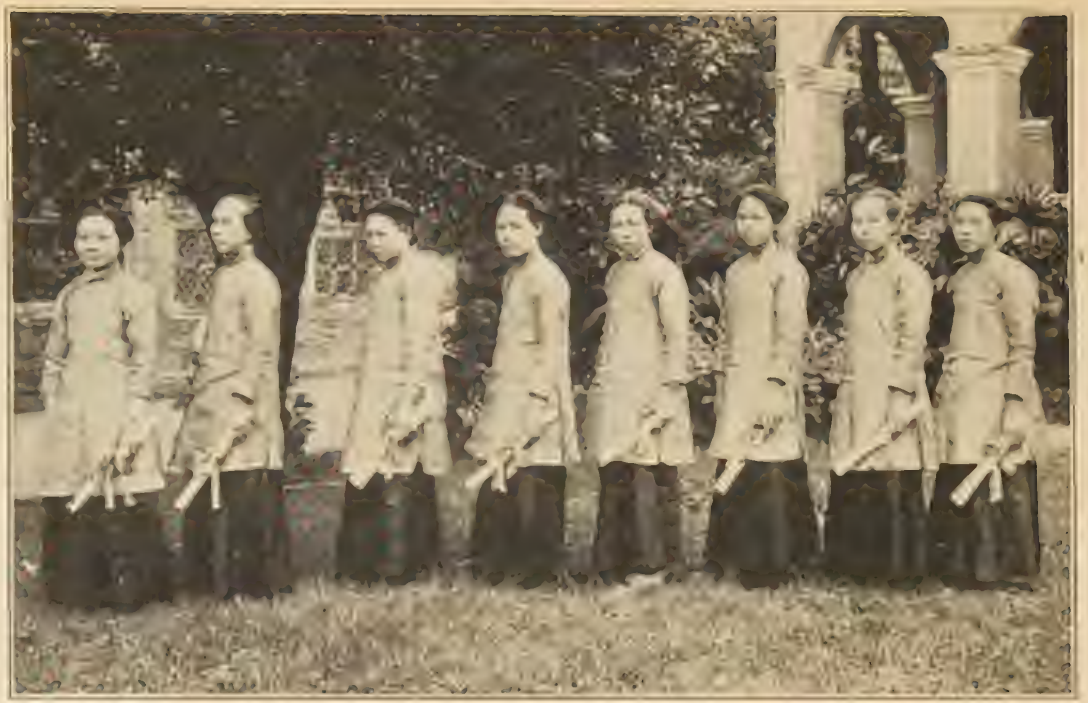
A rug factory. One American missionary has made this contribution to the happiness and welfare of millions of humble Indians. Although his technical skill and genius are such that he has a standing offer of a highly paid position under one of the great corporations of America, he prefers to live and spend himself in poorly remunerated service for India. In this same industrial school wonderful Oriental rugs are woven; some of them with four hundred ties to the square inch. These are made to the order of a wealthy rug collector and are copies of rare antiques. The students are taught to make their own dyes, and to weave all from the simple and coarse to the finest types of Oriental rugs.

Criminal settlements. Among the most striking industrial missions are those among the so-called criminal tribes, where the work has been com-

mitted into the hands of the missionaries by the Government itself. There are several such under the charge of the Salvation Army; two at Sholapur and Barsi, under the direction of the Congregationalists and one in Kavali in charge of the Baptists. These criminal tribes are nomads, living in the deep tangled jungle and coming out to plunder, drive away cattle, burn villages, rob houses, or even to kill. Their hand is against every man and the people do not think it a sin to kill them on sight. The Government has tried with increasing severity, but with little success, to suppress their depredations. At last in sheer desperation it called in the missionaries, and these are succeeding where force failed.

The Kavali settlement.

One of these settlements is at Kavali, where about six hundred Yerukalas are concentrated. The Government gave a grant of land and settled the Yerukalas on it in neatly built, compact huts. The Government pays all expenses for equipment and makes a generous grant for maintenance. The missionaries furnish supervision and school teaching, and are left absolutely free by the Government in regard to religious instruction. These Yerukalas, many of whom have been in jail the larger part of their lives, and all of whom have had a wandering and irregular life, have settled down to work amazingly. They get stone from the quarries, clear the land, make gardens and plant crops. They weave ropes and mats and make aluminum ware. It is hoped in time to make the colony self-sustaining, but that cannot be until clumsy and untaught



GRADUATES OF NORMAL SCHOOL, CANTON. (MISS H. NOYES.)

fingers have become skilful, and roving instincts have given way to steady industry. No force is evident in the government of the colony except the calling of the roll. Twice during the night and three times during the day the police call the roll and every man must answer.

A strange audience.

It was a strange experience to address a great congregation of these alert-eyed men, who squatted on the floor of the palm-thatched shed which serves as church and school house. They sang a song with great gusto, listened with pride to the children's salute to the flag and to the address of welcome recited by a bright-eyed lad of eleven. Looking into their eager faces, one forgot that they were criminals and remembered only that they were men. Since the settlement of these Yerukalas in the industrial mission crimes of violence in the Nellore District have decreased by two-thirds. Already they are beginning to learn the new ways of thought and life, and some of them are asking for baptism.

Notable Indian Christians.

Christianity is becoming naturalized in India. There are many evidences of this. Consider but three: (1) The conversion of intellectual leaders to Christianity; (2) the development of Indian hymnody; (3) the orientalizing of Christian methods of work. Although it is true in India as in the time when the Gospel was winning its first triumph that "not many wise, not many noble" are called, yet (1) there is not lacking the apologetic of many Indian men and women of notable influence

who are also representative Christians. To mention only a few out of hundreds that might be cited, there is Bishop Azariah of the Church of England; there are writers of books, like Datta, Krishna Mohun, Banergea, Ram Chandra Bose, Nehemiah Goreh; there are poets, like Karmarkar, Tilak, Banergea, and Sastri; there are noted Bible translators and scholars, like Koshikoshi, Anamtam, Jaganadhan, and Tara Chand; there are public officers of distinction, such as Bahadur, Maya Das, Kali Banurji, Subrah Manyam, and Pulney Andy. The statesman who represented the Indian Christian Community at the coronation of Edward VII was Sir Harnum Singh, who is of royal descent. The Christian Church may well be proud of college professors, like Ran Chandra of Delhi, Mukerji of Bareilly, Chatterji of Lahore, Satthianadahan of Madras. Many Americans remember the lecture course on Indian philosophical systems as related to Christianity which Professor Satthianadhan delivered in America shortly before his death. It may be said that most of the noted women of India are Christian: Toru Dutt, the poetess, Madame Satthianadhan, the novelist, Krupabi the writer, Cornelia Sorabji, the lawyer, Madam Bose, the scientist, Ramabai, the philanthropist, Lilavati Singh, the college president, Madame Satthianadhan the younger, the editor of *The Woman's Magazine*, Lady Harnum Singh, the gracious hostess, Miss Chuckerbutty, the brilliant university graduate, and scores of others equally notable.

Indian Christian hymns.

(2) The development of a native hymnody is an evidence of the naturalization of Christianity all the more powerful because so unstudied. Song and laughter and tears cannot be counterfeited successfully. Hymns may not always be great poetry, but they are born of emotion so charged with life that song is its natural expression. In the beginning the hymns of India were all imported. The tunes were Western and the words were translations of well-known English hymns. Now there is a growing body of Indian hymns set to Indian music. For example, Prof. Tilak of Ahmednagar, the Marathi poet, has written many beautiful hymns and is now composing a metrical Life of Christ, which is to be chanted to Indian music. One of the institutions of Indian life is the bard, who chants the stories of the gods to audiences who will sit enthralled for half the night. Indian Christians are beginning to do this with the Bible stories, with really wonderful results.

The English translation of two of Prof. Tilak's hymns gives little hint of their literary perfection of form, and beauty and variety of rhythm. It does, however, give a glimpse of the intense devotion to the person of Jesus, what the Indians call *Bhakti*, that thrills through every one of his hymns.

(*English Translation of Marathi hymns by Rev. N. V. Tilak*)

JESUS AND I ONE.

Not at all separate, but one, Jesus and I are one;
One, like a musician's hand and his lyre;
One, like thought and speech;

One, like the nose and sweet odors;
One, like mother and babe;
One, like the guide and a misled wanderer;
One, like life and body;
One, like oil and the flame of a lamp;
One, like rain and the lake it fills;
One, like water and fish;
One, like the sun and the day;
Jesus and I are one, forever one.

UNION WITH JESUS.

1. O nothing, nothing do I ask of Thee;
Give me only this, that Thou and I
May be united as the moon and her light.

2. Let me hold Thee like a wife in her husband's love;
Let me, like a daughter, honor Thee;
And, like a sister, praise Thee.

3. Jesus, Thou art my Master,
Can the master and the servant be one?
Yes, like speech which serves thought.
Let me serve Thee, and yet let us be one.

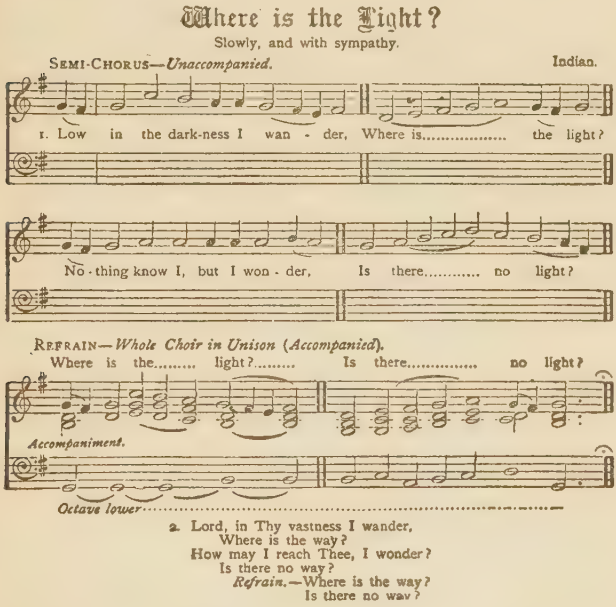
4. Let my soul be the mirror for the world to see Thy face.
Ah, Holy Jesus, abide in my thought,
In my word, in my deeds.

5. Christ, dear Christ, as life is to body so be Thou to me;
And let me be mad, mad with grief,
On account of a moment's separation.

An Indian hymn book.

A book of hymns, containing many Indian tunes and words, has already been published for the use of Indian Christian schools. It is arranged by Miss Annie Small, who

contributes a valuable introduction on the characteristics of Indian music. The collection is called "*Missionary College Hymns.*"*


Where is the Light?
Slowly, and with sympathy.
Semi-Chorus—Unaccompanied.
Indian.
1. Low in the dark-ness I wan - der, Where is..... the light?
No - thing know I, but I won - der, Is there..... no light?
Refrain—Whole Choir in Unison (Accompanied).
Where is the..... light?..... Is there..... no light?
Accompaniment.
Octave lower
2. Lord, in Thy vastness I wander,
Where is the way?
How may I reach Thee, I wonder?
Is there no way?
Refrain.—Where is the way?
Is there no way?

An Indian pageant.

(3) The Indian Church is developing its own Oriental methods of presenting the truth of the Gospel. There are Christian *melas* in which the old heathen festival is transmuted into a golden medium of imparting Christian truth.

*Published by Woman's Missionary College, 23 Inverleith Terrace, Edinburgh, Scotland. 4s, 10d.

Preachers no longer copy the missionaries slavishly, but speak after Oriental fashion. Programs for religious gatherings are worked out on Indian lines. For example: The last annual conference of the Christian Endeavor Societies of India brought together sixteen hundred delegates. Their convention was no pale copy of an American Christian Endeavor convention, but was thoroughly Oriental. One of the features was a progress or pageant, based on the *Pilgrim's Progress*. An audience numbering twenty-three hundred, packed closely Indian fashion, sat on the floor of the great hall. For hours they listened, in a breathless attention that was almost painful, while young men and women from the Christian Endeavor Societies, dressed in costume, sang the Immortal Story in choruses and solos arranged and translated by themselves. This purely Indian form of presentation gripped the audience in a vise, and interpreted to them the Christian doctrine as no Western sermon could have done. Said one of the Hindu auditors later: "Your Christian religion is very beautiful."

Contrast between India and Burma.

Burma is technically a part of British India, but it is separated from India by a wider gulf than the big Bay of Bengal. The three days of water travel transfer the traveler from a land where Hinduism is all pervasive to a land where Buddhism is supreme. The contrast is striking. India is poor—Burma is prosperous. India is filthy—Burma is cleaner. India is crowded—Burma roomy. India is overrun by three hundred

million gods, goddesses, and godlets—Burma is wrapped in the contemplation of Buddha. India has her thronging temples and hideous shrines—Burma her stately and picturesque pagodas. India is cursed by caste—Burma has the nearest approach to democracy in Asia. In India are child marriage, seclusion of women, perpetual widowhood, all but universal illiteracy of women—Burma's women come and go freely, travel, trade, go to school, and worship at the pagoda at their pleasure.

Beautiful Burma.

In many respects Burma is one of the most attractive lands of the Orient. An air of fat plenty and content envelopes her. The streets are gay with men and women both tightly skirted in bright Burmese silk, of magenta or green or lavender or with jolly bayadere stripes. The white jackets, the fluttering scarfs of gauze, the inevitable flower nestling in the shining black locks of the women add to the charm and color of the scene. The fertile fields, the lazy rivers, the big timber, the working elephants, so composedly and ponderously efficient, the pushing, laughing, bargaining throngs in the market, the flowery offerings of the pagoda are part of the shifting kaleidoscope.

Blessings of British rule.

In no part of India have the blessings of English rule been so apparent as in Burma. A hundred years ago beautiful, well paved, substantially built, brightly lighted Rangoon, with her girdle of green parks, was a straggling fishing town, unkempt and pestilential. Mandalay is a new town in the sense in which American towns are new.

A hundred years ago the government of both upper and lower Burma was a cruel tyranny of lust and robbery under which the people weltered and starved. It was not until the second Burman war, in 1852, that the bloodthirsty tyrant, Thebaw, was deposed, and upper Burma brought under British law. Today law has taken the place of brigandage, and a just government that of tyranny. Set free from political oppression, Burma has rapidly risen until today she is the richest province in British India. She is, like America in miniature, a melting pot. Already a half million Chinese have been attracted by her roominess and business openings. Hundreds of thousands of Tamil and Telugu immigrants come from the mainland. The population of Rangoon is more than half composed of these Indian immigrants. All of these features give Burma a strategic importance in the field of missions, far beyond that warranted by the size of her population. Here in this land of comparative freedom and plenty, new currents of thought are running swiftly in the heart of the nation.

A missionary miracle.

Burma has been the scene of a miracle of missions; that of the American Baptists to the Karens. When Judson went to Burma in 1813, the Karens were filthy savages, kept in abject serfdom by the Burmese. Like timid rabbits they scuttled to their jungle huts by obscure paths along steep declivities or by the dry beds of mountain streams. They had been so long oppressed that they had become timid, irresolute, servile, filthy, and drunken. They numbered about one-tenth of the

MRS. M. M. ROSE AND GRADUATING CLASS OF THE KAREN WOMAN'S BIBLE TRAINING

population. They spoke a primitive language which had never been reduced to writing. Christ has taken these "least of all" and made of them a new nation. One who enters their neat villages notes their professional and business ventures, attends their well built schools, sees their decorous church services, and hears the wonderful singing of their student choirs, cannot believe that these are the grandchildren of skulking savages of whom so late as 1851 the Burman governor of Rangoon said that he would instantly shoot the first Karen who presumed to learn to read.

Christian Karens.

Today there is a Christian community among the Karens numbering one hundred fifty thousand, out of their less than a million people. They have their own schools and churches. They build them and support them. They have their own theological seminary for which they are raising a generous endowment. In fact, a larger proportion of these Karen Baptist churches are able to carry on their work without outside assistance than is the case among American Baptist churches. These Christians support six hundred village schools without any foreign subsidy. They pay the board and tuition of their children in high schools and academies, ninety-three thousand dollars yearly. They carry on foreign mission work and have mission schools of their own throughout the outlying districts.

Reaching the aborigines.

The missionary work which has brought these splendid results to the Karens is now pushing out among other uncivilized

tribes in upper Burma—the Kachins, the Chins, the Kaws, and the Muhsoos. The first convert among the fierce Chins, drunken and filthy, was a woman who was won to Christ by a Burman Christian woman. Out of her hopelessly degraded tribe have been gathered a thousand Christian communicants. Not long ago thirty people from one of these villages came at one time to be baptized in the clear pool of their mountain village. These Chin boys are so eager for education that after a long day's work they study in night school until they fall asleep over their books, then rise at daybreak to get two more hours before going to work.

They prayed for her.

When Mr. and Mrs. Cope, missionaries in Burma, were detailed to begin work among these Chins, their hearts quailed as they faced the filth and degradation and cruelty of the people. After a sleepless night the missionary's wife rose with a strange, sweet sense of sudden peace and trust flooding her heart. God had given her strength for her day. Later in the day she looked at the prayer calendar and saw for the first time that her own name was printed there for the preceding day. During her night of weakness Christian women in America had been praying for her.

On into Assam.

It was from Burma that the missionaries pressed forward to the North, where they began work among the wild head-hunting mountain tribes of Assam. Here the Baptists and the Welsh Methodists have won marvelous triumphs among the Garos, Nagas, Mikirs, and other tribes.

Truly "the missionary wields the magician's wand" as Darwin, the great scientist, said, on seeing the triumphs of the Gospel in Patagonia. Nothing but the power of the risen Saviour could liberate these people from their demon worship, wantonness, filth, and fatalism, and make them men with purposes and ambitions and goodness. One such "Exhibit A" is enough to confute all the arguments against Foreign Missions that were ever written.

Emancipation of slaves. One Christian chief, Hrankima, was converted. Within a few months he wrote to the missionary telling of his setting free the slave families in his village, twenty-six in all. "We have given ourselves to the Lord Jesus. It is very happy," he said. This meant a money sacrifice of a thousand rupees, wealth according to Assamese standard. Another chief, Hrangvunga, freed forty families, saying: "In the name of the Lord Jesus I free you from your slavery. In like manner be free from the slavery of sin." (*See Missionary Review of the World*, April, 1914, p. 305.)

A notable woman. Nowhere did we see finer schools than those of the Baptist Mission in Burma. In the great college in Rangoon, the largest in Burma, are gathered fifteen hundred students. It was an inspiring sight to see them file into chapel and to hear them sing. Here we met a young alumna, who is a living illustration of the power of Christian education. She had gone to get her medical training to the University of Calcutta, and then for graduate work to Dublin, where she had earned the coveted

right to place Fellow of the Royal College of Surgeons after her name. Upon returning to Rangoon she was placed in charge of the Lady Dufferin Hospital, a place of great honor and responsibility. With all her honors she came back to slip into the students' prayer meeting, the same simple, beautiful Christian girl.

Girls' schools. In Kemendine and Morton Lane and Bassein, to mention only three out of many, the mission has schools that would be a credit to any country in spirit, discipline, and academic excellence. Morton Lane School has a large English normal department and a vernacular normal, the only one in Burma. The Government pays pupils in this department a monthly stipend of ten rupees. After completing their training these students are sent to teach in the government village schools. Throughout Burma these efficient, thoroughly evangelical schools are undermining the very foundations of Buddhist self-satisfaction, as they demonstrate the superiority of Christian education.

The unfinished task. But splendid as these results are the real problem in Burma is yet unsolved. The Burmans are *the* people of Burma. After a century of missionary work there is a church of only three thousand members. Unless the Burmans can be won, Christ is defeated in Burma. As the Moslems are made the subject of special intercessory prayers by Christians everywhere, so ought these proud and self-satisfied Burmans to be. That they can be reached is proved in the beautiful and con-

sistent Christian lives of many. The barriers of pride and exclusiveness are weakening. The Burmans of the villages are accessible as never before. Pray for the missionaries of the Church of England, the American Baptists and Methodists who face this opportunity and this task.

Through Malaysia to Hongkong.

From Burma, with its splendid beginnings on the King's Highway, we sailed away to Penang and Singapore at the cross roads of the world. Here is the center of that strange Malaysia so full of charm, of mystery, of deep-seated evils. Romance, driven from country after country, may still find hiding place in the Malay Peninsula and Archipelago. But here, too, the spirit of the times pursues her. The Chinese are pressing in, demanding education as they create wealth. The Government is replacing the old feudal states with just and stable government. The American Methodists are creating a wonderful school system under centralized and scientific control. Leaving this stretch of the Road to one side, the pilgrims pressed on toward China.

CHAPTER IV.

AIM:

To present Christian education as the outstanding agency by which China's need for Christian leaders in the present unprecedented crisis in her national life is to be met; to stress the need and opportunities of female education; to show the varied forms of Christian influence in social reform; and to indicate the unescapable obligation of the Church of Christ.

OUTLINE:

I. Missionary Situation in China.
   - *A. Unpromising beginnings of missionary enterprise.*
   - *B. Remarkable growth of Chinese Church.*
   - *C. Effect of revolutionary changes.*

II. Summons to American Churches.
   - *A. As trustees of the English language.*
   - *B. As China's neighbors and friends.*

III. New Opportunity for Christianity created by
   - *A. Religious liberty.*
   - *B. Changed attitude of officials.*
   - *C. Responsiveness of students.*

IV. The Church's Response.

   A. Schools for men.
   - Eminent alumni.
   - Influential centers.
   - Educational needs great.
   - America able to supply.

   B. Schools for women.
   - Chinese feminism and its dangers.
   - Strategic importance of Mission schools (illustrated).
   - Accomplishment of Mission schools.
   - Movement toward unity; its importance.

   C. Philanthropic agencies.
   - Reform movements. (2)
   - Schools for cripples, blind, deaf.
   - Rescue homes.

D. Medical Missions.

Importance and function (illustrated)
Chinese women physicians.
Evidential value of medical Missions.

E. Interdenominational agencies.

Work of Young Men's and Young Women's Christian Associations.

V. PRESENT DAY NEEDS.

A. Bible training schools.
B. Kindergarten training schools.
C. Christian literature.

VI. CONCLUSION.

A. Necessity of right spirit of approach.
B. The Christian Church on trial.

DR. LOH AND HER ADOPTED DAUGHTER.

Dr. Loh is head surgeon in the David Gregg Hospital, Canton. She is fourth-generation Christian, has a daughter in Mt. Holyoke College.

CHAPTER IV.

A NATION AT SCHOOL. THE OPPORTUNITY IN CHINA

A mad enterprise.

THERE never was a madder enterprise nor one more seemingly foredoomed to failure than the attempt to convert China to Christianity. Here was a people homogeneous, yet like the yellow sands innumerable. They were self-contained and self-sustaining, living on a land of imperial resources which they had possessed for ages. They had the oldest educational system in the world, intrenched in the political as well as the intellectual life of the nation. Their religious belief was at once ancient and controlling. They were devoted to the past, impervious to new ideas, scornful of the outside world, refusing intercourse with the nations except as forced to grant it. Their thoughts, their customs, their ideals, their government, their life were at once foreign and antipathetic to the life and thought and government and religion of the West.

The sneer of Tobiah, the Ammonite.

"What do these feeble Christians?" cried the Tobiahs of a hundred years —yes, twenty-five years ago? "Will they fortify themselves? Will they make an end in a day? Will they raise the stones out of the heaps of rubbish? That which they build, if a fox go up, he

shall even break down their stone wall." But modern Nehemiahs also "had a mind to work, and made their prayers to their God day and night. Though the work was great and large and they were separated upon the wall, one far from another, they labored in the work from the rising of the morning till the stars appeared, and God fought for them, so they built the wall."

A discouraging beginning.

For generations the sneer had its way,—that great well-fed, smiling confident sneer of the world. Morrison, the pioneer of 1807, was not permitted to set foot upon the mainland. For several years he worked in secrecy and penury, to translate his stealthily circulated first copies of the Bible. When he died, worn out, in 1834, there were only three Protestant Christians in China. So slow was the increase that the century was nearly half gone before there were a half dozen baptized Chinese Protestant Christians. So late as 1870 there were only thirteen thousand. It did look foolish to expend so much energy on such unrewarding toil. "The Chinese do not want you," said the practical person, "They dislike your ideas and repudiate your religion. It is sheer fanaticism to attempt to convert them. The Chinese are different anyway; there is nothing in them to which Christianity can appeal." The arguments by which in many learned books it was conclusively proved what China could not, would not, should not do, make very amusing reading in the light of recent events.

A marked gain.

Today no one who knows laughs at Christianity in China. The Rock against which Xavier dashed his heroic soul in despair has opened to his Saviour. The Chinese Church which in 1900 numbered one hundred thousand, now numbers more than four hundred thousand and is doubling every six years. A competent authority has estimated that if the present rate of increase continues there will be in 1950 one hundred million Christians in China.

Revolutionary changes.

Consider the revolutionary changes which have been crowded into a decade. The educational system of immemorial ages has been thrown on the scrap heap, and replaced by a modern system. The Manchu dynasty is gone. An absolute hereditary government has been replaced by a Republic which is, at least, a first rough working drawing of constitutional government. The old titles and genuflections are abolished. All Chinamen are plain "Mr." Religious liberty has been proclaimed. Chinese men are studying in the universities of the world. The policy of education for women has received recognition. The ban on railways has been removed, and thousands of miles are either constructed or contracted for. Mines have been opened; modern factories and smelters are already a reality. Postoffices and electric lights are commonplace. The old dragon has flopped out of the flag and the rainbow colors have streamed in. The nation that for thousands of years had turned its back on the present is now facing the future, with eyes lifted

toward the dawn. This oldest nation is also the newest; this most conservative, the most seething with radical ideas; this changeless nation, breathless with change; this isolated, swinging out into the currents of the world's life. Shaking herself free from the opium curse, China is rising to her feet. She sees nations like trees walking, as she enters into a new world of open vision.

The passing order.

Consider what has been torn down: (1) China has irrevocably abandoned her system of education, based on the memorizing and commenting upon the Chinese classics; she has definitely committed herself to modern western education in all its branches. This constitutes the most momentous educational revolution in history, without precedent in extent, character, or suddenness. The old is gone. The new must be quickly established, if the Dark Ages are not to result. (2) The old systems of official preferment, government, taxation, rank are broken down. The new state is not yet born. In what peril of revolution, plunder, and anarchy does the nascent nation stand! What appeal she makes to all the chivalry of Christendom, to reinforce or to re-create the forces of law, order, and justice for one-fourth of the human race! (3) The old sanctions are gone. No hand can replace the classics in their shrine as the criteria of life and conduct, or re-establish Confucius in his undisputed place. Chinese hands have torn their gods from their shrines. Temples are empty or used by thousands of towns as school houses or courts of justice. The

President has not yet succeeded in re-establishing Confucianism as the state religion. The gods are dead; Jesus is not yet risen. All that was good and great in the discipline of the old order is imperiled along with the foolish and the outgrown. In unbridled license the young nation—which was the old—may go plunging over the abyss. (4) An industrial revolution which involves the inevitable setting up of machine production in a great industrial population that has used only hand tools stalks portentous over the horizon. In the industrial readjustment millions will suffer temporary or permanent economic loss. The danger of anarchy, unless there can be created enlightened public sentiment and a new standard of civic conscience, is enormous.

Change inevitable.

It is useless to wail in view of all these possibilities, "It were better that she had not waked." It was sure death to sleep; it may mean death to move. There is no choice. To save her life China must press forward to meet her unknown, her immeasurable destiny. America is to help her to meet it.

First, as trustees of the English language.

Consider how this call comes with especial force to American Christians: (1) We are trustees of the English language, and it is the English language which God has made the nurse and tutor of this awakening nation. Just as truly as once Greek and Latin were the pedagogues who put Europe to school, so is the English language fitted by God for

her great service to awaken China. In the post-offices throughout the Republic the signs are in both Chinese and English; on the railways and steamers, even those financed and controlled by German companies, the signs are in Chinese and English. Pick up a newspaper printed in western China: you will find in it advertisements in English. English has been adopted by the Government as the language of the class room in all Western subjects in institutions of higher learning. In Shanghai a college established by French Jesuits long, long ago has been compelled to offer instruction in English or lose its pupils.

A school-master language necessary.

Some school-master language was an absolute necessity. It is actually easier for a Chinese to learn English in order to study the new sciences, economics, philosophy, and sociology than it is to create new terms in his old language and to make the necessary translations. While China is absorbing what Greece and Rome and Europe and America have to contribute, she must use a foreign tongue as Europe did in the time of her tutelage.

Why English?

Why did China make this selection? Assuredly not because of the manifest superiority of the English language. The German language is as rich and flexible, has as great a literature, and equal if not superior resources in books of science and philosophy. But China is a practical nation. She has a great task to do. She seizes the tool at her hand. As a matter of fact, there were some thousands of Chinese who could teach the branches

of Western learning in the English language, and very few who could use any other modern language. One of the by-products of English and American Foreign Mission activities was this priceless advantage to the English language. It was because of the work of missionary teachers,—men and women who had "thrown away their lives"—who had "buried themselves in the Orient," who through two generations had planted and fostered missionary schools along the eastern coast line of China,—that this adoption was made.

Second: Friendly relations. A second reason why the call of China comes with special force to American Christians is because of the relations which have existed between the two countries. We are her next neighbors; American diplomacy has been on the whole more friendly to China than has that of European countries. It was due to the statesmanship of John Hay—so China thinks—that her autonomy was preserved, and the policy of the open door in commerce secured. America alone returned part of the heavy indemnity exacted of China at the close of the Boxer troubles. America alone has made no demand for territorial concessions, and Americans have made a wonderful investment of life and property in China. It is chiefly American schools which have laid the foundation on which the new Western learning is to be built. Out of twelve missionary institutions of higher learning in China ten are American, one is English and one Anglo-American.

American business vs. American Christianity.

It is to America that China has looked for ideals and precedents. Here she sends the great majority of her students to be educated. She has set her new national anthem to the tune of our own "America." I heard it sung by school children in far away Kiukiang, by college students in Canton and Peking. It is something to stir the blood to think of Americans, English, and Chinese singing to one melody their national hymns of trust and aspiration. Is America to give China help in all other lines and make no attempt to meet her greatest need? Are American Christians to be less alive to the situation than are business men, civil engineers, and diplomats? The American Tobacco Company has, as its avowed aim, the purpose to make every man, woman, and child in China a cigarette smoker. In pursuance of this aim the company is spending millions of dollars in advertisements, in free distribution of samples, and in sending out young college men as drummers. "I'm here to make the cigarette business the biggest in China. There's money in it," said one of them. Is Christianity of so little value to America that it is less worth exporting than are cigarettes?

New opportunities for Christianity: (1) Religious liberty.

It may be that some who recognize the vast significance of the Chinese revolution, political, social, and educational, do not realize the opportunities for Christian work which the revolution has opened. In the first place, the Republic has established religious liberty for the first

time. Chinese Christians are now free to propagate their faith, and to build and own church property, without fear of confiscation. Formerly Christianity was regarded as an alien religion, and was tolerated only under the protection which treaty rights insured to foreigners. It is interesting to know that Dr. Timothy Richard of Shanghai—a great missionary statesman—was influential in securing religious toleration as one of the provisions of the new constitution. He translated for leading Chinese daily newspapers the reasons which the Japanese Government gave for deciding to put religious liberty in its constitution. These reasons had been given to him (several years ago) in a personal interview with Prince Ito. The statement was so clear and convincing and the example of Japan's progress and influence among the nations so striking that the Chinese Government was induced to take the same stand, although there were many prominent men who were anxious to make Confucianism the state religion.

(2) In changed attitude of officials.

In the second place, there is a changed attitude on the part of Chinese officials and dignitaries toward Christianity. Instead of opposition and contempt and distrust it is not at all rare to meet an attitude of open-minded interest in the nature and claims of Christianity. Yuan Shi Kai, the President of the Republic, in a conversation with President Lowrie at Peking University, said: "I am not a Christian; I am a Confucianist, but only Christian ethics can

save China. Our morality is not sufficient for the crisis." The President has given further evidence of his appreciation of Christianity by making an English missionary a tutor to his sons, by sending his daughters to a Christian boarding school, and by giving a noble building to the London Mission College in Tientsin.

Y. M. C. A. recognized.

Government officials have vied with one another in welcoming the Young Men's Christian Association with its out-and-out Christian propaganda. When the new Association building in Peking was opened, it was the President of the Republic who pressed the electric button by which the whole building was flooded with light. Hon. Lung Chang Nein, Chief Secretary of the House of Representatives, himself a Christian, gave an address at this opening of the building, on the Message of the Bible to Chinese Students. The Board of the Interior granted the Association the use of the magnificent grounds surrounding the Temple of Heaven for an athletic meet in celebration of this event. In Tientsin Chinese business men and officials contribute twenty thousand dollars annually for the support of the Association. In Chengtu, in the far West, in one day the Chinese gave thirty-seven thousand five hundred dollars to the building fund.

Shansi in 1870.

The most amazing illustration of this changing attitude of officials toward Christianity is seen in the Province of Shansi. This was formerly one of the most violently anti-foreign provinces in China. In 1870, when an English Bap-

tist missionary attempted to establish a mission in Shansi, doors and windows were smashed and wells poisoned. People dug under the walls of the mission compound, in order to steal his tools. They built up the door leading from the compound into the village. The missionaries were robbed in the road. Innkeepers were intimidated so that they dared not receive them as guests.

Shansi in 1914.

In 1900, during the Boxer troubles, the Viceroy Yu Hsien was one of the Boxer leaders. With his own hand he beheaded three missionaries of the Congregational Board. He then made fifty others kneel in the courtyard of his Yamen with their little children and had them executed. The Chinese Christians were gathered in a great group and given the opportunity of saving their lives by recanting. When this proclamation was made to them, a voice rose out of the kneeling throng: "Great man, use your sword; you need not ask that question again." So they died. He razed the churches, he burned the schools, he annihilated the Chinese Christians. Yet in this blood-stained province fourteen years later the Governor asked the American Board of Commissioners for Foreign Missions to take charge of the public schools in eight populous counties, numbering several millions of inhabitants. The Government promised to erect all buildings and to equip them, to pay the salaries of the teachers, and to leave the Mission entirely free to teach the Bible, if the Board would furnish trained supervision. This amazing offer, which involved the

unrestricted direction of the public schools in this vast population, demanded an outlay of not more than ten thousand dollars for the first year and about six thousand dollars a year thereafter. It has been accepted by the American Congregationalists.

(3) In response of student body.

In the third place, the interest of the student body is an even more significant evidence of the changed attitude towards Christianity and of the new door of opportunity thus opened. In the evangelistic campaigns among college students undertaken by Dr. John R. Mott and Mr. Sherwood Eddy in 1912-13, the largest halls have been inadequate to hold the audiences of students who have come night after night to hear the message of the Gospel. Provincial assemblies have been adjourned and university classes dismissed in order to permit their members to attend these meetings. In the series of 1913, one hundred thirty-seven thousand students were in attendance; ten thousand of these signed cards expressing their purpose carefully to study the claims of Christ and within a few months a thousand of these had been baptized. This is only a beginning among those who purpose to join some Christian church. A cablegram was received in November, 1914, from Mr. Taylor and Mr. Eddy, who are conducting a similar campaign among students this year. They say:

"Seven cities—seven thousand inquirers, average attendance 3,000; officials cooperating; commissioner of Foreign Affairs of Chekiang Province baptized. Evangelistic campaign not affected by the war. Opportunities double last year's."

Christian propaganda: (1) The schools.

In view of all these considerations what are the outstanding features of the Christian propaganda? What are its supreme opportunities, and what its deepest needs? The most distinctive contribution has been the Christian school. It represents today the supreme opportunity. It marks also the greatest need. The days of unpopularity for Christian schools are over. The schools are filled and would be were they twice as numerous, by pupils whose parents need no persuasion, but are willing and anxious to pay for the privilege. There are eighty thousand students in Christian lower schools and thirty-one thousand in institutions of higher grade. The only reason why these numbers are not ten times as great is the lack of men and money to push the enterprise. The greatest need of the Christian Church in China today is trained leadership. Leaders she must have if she is to win the nation for Christ. It is in the power of the Christian school to furnish trained Christian leadership for the nation in its hour of peril.

Some notable Christians.

It is a striking commentary on the excellence of the work already done that so large a proportion of the men occupying positions of national influence under the new Government are Christians. Their number is out of all proportion to the numerical strength of Christianity. This is so evident that some of the opponents have called the revolution itself a Christian movement. For example, the present Ambassador to Germany is an avowed Christian.

The military adviser to the President is General Chang, the vice-president of the Peking Young Men's Christian Association, head of the Reform Bureau and leading layman in the Congregational Church. Another Christian man who has repeatedly been sent to Europe on confidential missions by the Government is Mr. C. C. Wang, director of the Peking, Hankow Railroad, head of the commission for the unification of railway accounts, and a Yale University Ph.D. Another Christian layman, Mr. Sung Chen Tien, a teacher in a government college in Chinchowfu of Shantung Province, refused to worship the tablet of Confucius and in consequence lost his position. Within three years he was made superintendent of all government educational institutions in the province. Many other cases equally striking might be cited.

A chain of missionary colleges: Canton.

Along the eastern coast of China is a chain of Christian colleges that have had an influence in the moral and intellectual awakening of China comparable to that exercised by the colleges established in colonial days —Harvard, Brown, Columbia, Princeton, William and Mary—on the development of America.

The limits of the present study and the fact that it deals chiefly with the work done by the women's Boards prevent more than a bare enumeration of representative Christian colleges for men: Canton Christian College with its twenty-one American and thirty-five Chinese teachers; St. John's College in Shanghai, with its splendid equipment and notable

alumni; Shanghai Baptist College with its alert student body and wonderful Christian atmosphere; Boone University, the leading institution of central China; William Nast College in Kiukiang, the pride of German Methodists in the United States; Shantung Christian University, a center of regenerating influence in the whole province of Shantung; and Peking University where we saw Bishop Bashford receive at the altar one hundred fifty students and where the only unconverted man in the college had recently declared his allegiance to Christ. It is in these and other schools that the men of might are being fitted for the Christian conquest of China. In one of these colleges alone (Peking) one hundred twenty men are student volunteers. In Canton the students have definitely mapped out the evangelization of the entire population of the island on which the college stands —some three hundred thousand souls—and each Sunday preach in scores of villages.

To each according to need.

Unless China's size and China's needs are kept steadily in view the query will rise whether all these institutions of higher learning, in addition to many government colleges, are needed. A glance at the map and a whiff of statistics will answer the question. China has now in all her government and Christian schools combined fewer than two million pupils. If she had one tenth of her population in school, as has Japan, she ought to have forty million pupils. If she had twenty-two per cent. in school, as has the United States, she ought to have more than one hundred

million pupils. She is in no danger of overtaking her necessities through any probable expansion or multiplication of Christian colleges. Her need is desperate. Her heroic efforts to meet the need must fail without foreign aid.

From each according to ability.

If we turn from the consideration of China's need to that of America's ability to supply the need, the case is not less clear. Suppose there are three or six or a dozen universities needing to be financed. American Christians have the financial resources to establish them without crippling a single good cause at home. When we want to advance civilization, prevent war, increase commerce, and bring the Kingdom of God as much as we want to amuse ourselves, we can in one winter subscribe for the dozen needy and immeasurably great enterprises of the Orient all that they need and more.

Schools or battleships?

If the United States of America were really Christian, Congress might vote to put the price of one battleship into furnishing Christian colleges for this struggling young Republic, which must meet its problem or perish. The seven million dollars would fill every cup full, would put Canton, Shanghai, Kiukiang, Woo Chang, Tsinanfu and Peking on their feet, and do more to ensure lasting peace and good will between the United States of America and China than a whole flotilla of gunboats. Since the country is not yet Christian enough to make this practicable, why has God given professed Christians so much money except that they

RULISON SCHOOL KINDERGARTEN.

"We all love our teacher."

may help Him redeem His world? Three million dollars would go far toward satisfying the immediate and pressing needs of every one of these great colleges which have been mentioned. There are individual professing Christians in America who could give the three million dollars without impoverishing their families or even taking anything from their principal.

Chinese feminism.

If Christian schools for men are a necessity, those for women are not less important. The revolution has set in motion strange new forces in the lives of Chinese women. The women of China, long cursed by polygamy, concubinage, female slavery, foot binding, and illiteracy, are waking to seek and to demand their place in the sun. A new spirit is evident everywhere. The education of girls is becoming popular. Educated young men are demanding educated wives. Schools for girls are crowded. New schools are springing up;—some of them poor, others poorer. Western accomplishments are fashionable; Chinese women wish to learn piano playing, dancing, western cooking, to entertain in foreign style, to be courted in marriage, and not disposed of by their families. There are suffragists in China and suffragettes. There are women who during the late revolution in a passion of patriotism disguised themselves as men and rushed to the war. After centuries of repression, compression, suppression, and oppression, the Chinese woman is awake, eager, hungry for more light, more life, more love.

Danger of the movement. An acute danger in China is a crude feminism which would discredit the new ideals and purposes of the nation, as nothing else could, and might, by its excesses, arrest progress for generations. From complete submergence of her individuality in the family life the Chinese woman is in danger of swinging over to undisciplined individualism; from believing, as she has always been taught, in her own inferiority and subordination, she is going to an extreme of self assertiveness which frightens and amazes her uncomprehending husband. The swaggering, mannish, suffragette type is all too common among younger "advanced" women in the cities. These translate progress into a poor copy of the luxurious vices of the West. "I do nothing but play bridge all day long," said a Chinese lady of rank to a missionary, as she languidly puffed her cigarette.

Educational reform begun by Christian schools. The Christian school for girls is not only the key to the present situation; it has been a contributing cause in creating it. The missionaries are the ones who rocked the boat of Chinese conservatism. It is they who toppled the rock of unchanging custom and sent it crashing down the hill. Says Professor E. A. Ross of Wisconsin University: "The Government schools for girls would never have been provided, had not the missionaries created a demand for female education and shown how to teach girls."

Strategic importance of girls' schools: (1). Consider the strategic importance of the Christian schools for girls. First, they are ministering to the portion of the community which is at once the most

neglected and the most influential in China;—the most neglected, since the proportion of girls who are being educated is very much smaller than is that of the boys; the most influential, since the Chinese woman in spite of her disabilities is the person whom Christianity must reach or fail in the attempt to win the Chinese. Women are influential in any country, but perhaps there is no Oriental country where they have quite the influence that they possess in China. They are confined to the home, but inside the house they are supreme. It is they who perpetuate idol worship; it is they who tremble under terrible superstitions; it is they who resist—often successfully—attempts made to better the health of the community by sanitary precautions and sane medical treatment. When you reach a man you gain an individual; when you Christianize a girl you gain a household. There are at present Christian communities in China where not one-tenth of the church membership is composed of women; no wonder that for every two steps gained such missions fall back one.

Strategic importance of girls' schools: (2).

The strategic importance of girls' schools is further seen in the classes of the population which are now open to them for the first time. In the beginning it was difficult to enroll as pupils in the schools any except the daughters of the very poor, or slave girls, or foundlings. At the present time the door is wide open to reach the girls of the most influential families in China. In all the great boarding

schools you will find these girls side by side with the daughters of humble Christians. Not only are the girls of influential families accessible, but it is becoming increasingly easy to reach the older women of the gentry and official classes.

University extension classes.

At the left of the entrance to the Congregational Compound in Peking, the missionary ladies have bought a Chinese house. The gate, guarded by its delightfully ugly stone dogs, opens on a charming little garden, shaded by a great tree, and bounded by a picturesque house. Here are carried on University Extension courses in miniature. Many classes are held for Chinese ladies who come to study English, current topics, the Bible, domestic science, and many other subjects. In one class, numbering six ladies, we were presented to a Manchu duchess, whose husband was a nephew of the old Empress Dowager, to a daughter of Prince T, once a powerful leader among the Boxers, to the wife of a government official, and three others as eminent if not as distinguished. One of these women is already a Christian, the others are interested.

Strategic importance of girls' schools: (3).

In the third place, the strategic importance of the schools is clearly shown by the achievements which they have already made. How little could the teacher, who gathered together six unhappy, ashamed, rebellious little girls in Canton to teach them to read, dream of the South China School for Girls and the True Light Seminary of the present day! We spent an afternoon while in Canton

visiting these wonderful schools. For forty-five years Miss Noyes has directed the growth of True Light Seminary. Today she has three hundred fifty girls crowded into buildings that were erected to accommodate one hundred fifty, a number unlikely ever to be attained, as it seemed at the time. But now there is a long waiting list of girls whose parents are quite willing that they shall submit to the discomforts incident to the over-crowded buildings. Land is already purchased on the island where Canton Christian College is located, and here beautiful new buildings will be erected to accommodate four hundred more,—eager, bright-faced girls. Four American college girls, two from Bryn Mawr, one from Wellesley, and one from the University of California, have recently come to the school as teachers. It did the heart good to see how happy they were, how enthusiastic over the capabilities of Chinese girls, and how glad to have a part in the great undertaking.

What is true of the True Light Seminary may be said of scores of other schools: McTyiere, Laura Haygood, St. Mary's Hall, St. Hilda's, and other schools in Foochow, Swatow, Ning Po, Hankow, Kiukiang and Peking,—all of them thrilling with new life, all of them facing new possibilities, all of them needing enlarged equipment.

Mass meeting of school girls.

While in Shanghai we attended a mass meeting of school girls, representing thirteen Christian schools. There were six hundred bright-eyed, bright-faced, comfortably dressed, eager

girls. As they threaded the streets of the city under the care of their teachers, they presented a picture of China's awakening life. It would be hard to find a more responsive audience. The faces of many of them showed that they understood the English addresses even before they were interpreted. Smiles, laughter, and ready applause gave evidence of their sympathy with the ideals of progress and of religion presented to them. One of the Chinese ladies in attendance was Princess Der Ling, the writer of *Two Years in the Forbidden City*, that book of clever memorabilia of the court of the old Empress Dowager.

Mass meeting at Nanking.

At Nanking a similar mass meeting was held in the beautiful Friends' meeting house, a building erected by one of the missionaries, Miss L. M. Stanley, who had poured out on it the gifts of her beauty-loving soul and the savings of her life time. The meeting was presided over by Dr. Tsao, the Chinese surgeon at the head of the Friends' Hospital, with a grace and dignity that would have done credit to the president of the National Federation of Women's Clubs. The charming little church was not brighter than the chattering throng of school girls who filled it to the doors. Every school in the city was represented. Two beautiful little children shyly presented bouquets to the visiting ladies. An older girl delivered an address of welcome. There were singing and speaking and exercises by various schools. Some of the older Chinese women who were present remembered the

time when a few little girls were gathered together in a damp and unattractive room as the feeble beginning of this great movement. They said that it seemed to them a miracle as they sat in the church and listened to the children's voices. Many of them had tears in their eyes.

Non-Christian schools. One of the evidences of the accomplishment of these pioneer Christian schools is imitation, that sincerest flattery. Many non-Christian women are at their own expense founding schools for girls in great cities like Shanghai and Peking. We visited several such at Shanghai. One of them is called the Suffrage School, because its founder and most of its supporters are ardent suffragists. Miss Chun, the principal, a tiny, little lady, received us with charming cordiality. She took us through the school rooms from the kindergarten to that where the older girls were reciting to a dignified, be-spectacled Chinese professor. There was a strange mixture of the radical and the old conservatism in the instruction of this school. Evidently memoriter exercises still held undisputed sway, but western sciences and mathematics were claiming a position. There was a school garden where the girls could play and exercise, pleasant dormitories, and a farm, under the management of a woman, which supplied all the vegetables needed. The head teacher in this school is an earnest Christian, a graduate of one of the Christian schools.

A woman philanthropist. One of the most interesting of the enterprises undertaken by the new Chinese woman is the large orphanage in Nanking

containing six hundred boys and girls, founded and carried on by one brave little Chinese woman. At the time of the looting of Nanking two years ago she found herself in desperate straits, with hundreds of defenseless boys and girls under her protection and with no way of preventing the lawless and infuriated soldiers from overcoming her gateman. In her extremity Rev. J. M. B. Gill and Rev. J. G. Magee, two Episcopal missionaries, stood guard at her gate, night and day. They secured the coöperation of the attorney general, a Christian, and by his aid and their own personal courage and daring, they succeeded in protecting the school. When the woman thanked the official, he told her to thank God and the missionaries. A grant of rice was secured for her starving orphans, and the orphanage was declared a Red Cross station under the protection of both armies. Since then her love and gratitude have been touching. She has permitted the orphans, both boys and girls, to attend the Sunday school. There is a volunteer Bible class among the teachers in her school, and she herself has become a Christian, after earnestly investigating the claims of the religion of these Good Samaritans.

Movement toward union. Among the newer developments in the Christian schools for girls is the movement toward union. The expense of maintaining properly equipped high schools is very great. It is possible to locate a central boarding school of high grade, to which numbers of other schools may act as tributaries. The movement toward making

RULISON HIGH SCHOOL. PLAYING FOLK GAMES.

these central high schools inter-denominational is already well under way. At Hangchow, for example, the Presbyterians, North and South, and Baptists are organizing such a school. The movement must culminate in the Union College for women. With the financial resources at the command of individual missionary societies it is well nigh impossible to maintain a woman's college of first rank. Furthermore, few denominational schools have yet a large enough number of girls ready to do college work to justify such an expenditure in buildings, libraries, laboratories, and teaching staff. There already exists the Woman's Union College in Peking, and it is proposed to found one in Nanking. Within the next few years one will be needed in Canton in the South, and in Chengtu in the West.

Woman's college in Nanking.

The project on which attention should be concentrated in the immediate present is the Union College in Nanking. Several women's Boards are already pledged to this undertaking. The Presbyterians, the Methodists and the Methodists, South, the Baptists, and the Christians. Mrs. Lawrence Thurston has been elected President. Land is purchased for the campus and building plans are under way. A more ideal situation for a girls' college could hardly be found than this City of the Purple Mountain. The missionaries from many Boards come here for their language school. Here are located the Theological, Medical, and Liberal Arts colleges of the Nanking University. And here is one of the intellectual

capitals of China. Why should American women allow a penny of the money to endow this institution to be given by men?

Importance of higher education. Some may feel that the money expended on these educational enterprises which require large investment is taken from the little village day schools, and the local boarding schools that form so essential a part of the educational propaganda. A moment's reflection will show that one of the fundamental needs of these primary and secondary schools is the well qualified teacher. In China, as in America, the good teacher is the only absolutely essential factor in the building up of a good school, for the good teacher will create a good equipment and develop the good pupil. Christian schools for girls stand at the parting of the ways. If they are so developed that adequate normal training schools and colleges thoroughly modern in their equipment and first-class in their faculties are provided, Christianity may maintain its leadership in the education of women.

Standing of Christian schools. A recent event has shown the high standing of the Christian schools for girls. The Chinese Government set aside half of the Boxer indemnity fund returned by America to be expended in sending students to America. So far only young men have been sent out; this year in response to requests from China and notably from the National Federation of Women's Clubs in America, ten of the fifty students have been women. These were chosen by competitive tests, to

take which girls came from every part of the country to Shanghai. The National Young Women's Christian Association was asked by the Government to take charge of the examinations. Thirty-seven girls were examined in twenty subjects. Twenty-eight of the candidates were from Christian schools, the rest from government schools. The ten successful candidates were all from Christian schools. They are all now in America studying in various colleges.

Anti-foot-binding societies of missionary origin.

As missionary schools laid the foundations for the revolution in opinion and practice which is making girls' schools popular, so missionaries should be awarded the credit for other reforms relating to the position of women,—foot-binding, for example. It was in Amoy that the first anti-foot-binding society was founded. Mr. McGowan, an English missionary, after fifteen years of quiet but persistent agitation, decided to call a meeting of Chinese women to protest against foot-binding. Such a meeting was wholly without precedent, yet sixty women assembled in response to his call and organized themselves into The Heavenly Foot Society. Nine trembling little pioneers signed a pledge to refrain from binding their children's feet. All these ladies had to make their mark, as not one of them could write. One of them, more daring than the others, resolved to "give her own feet to the Lord," and stripped off the torturing bandages. Helped on by the persistent pressure of missionaries in all parts of the Empire, the movement grew slowly, until Mrs. Archibald Little, an Englishwoman of rank and

position, became an active advocate of the reform. She secured a long petition signed by both Christian and non-Christian women, and sent it to the Empress Dowager. In response to this petition the old Empress in 1905 issued a decree against foot-binding. Although seventy million pairs of feet are still suffering the tortures of foot-binding, and although it will probably take generations to accomplish the reform, the final victory is already assured.

Crusade against infanticide

The influence of missionaries has been not less powerful in doing away with another terrible abuse,—the infanticide of baby girls. The "throwing away" of undesired female infants was so common that the pond in which it was customary to find the little bodies floating was accepted without protest in thousands of villages and cities. In Mr. McGowan's Book, *How England Saved China*, he tells the story of the crusade in Amoy which was similar to that waged in many other cities. The missionaries announced that they would assume the support of any thrown-away infant. A Chinese gentleman became aroused to the enormity of the abuse and he succeeded in establishing a "Hall for the Rearing and Nourishing of Infants." At one time the Hall had over two thousand baby girls in its care. Then the numbers decreased as the custom of girl-drowning fell off. Finally the hall was closed because the need of it was gone. The pond was drained, and a Chinese hospital erected on its site.

A Crippled Heroine.

Closely connected with the educational activities and the services of Christianity in reform movements is the philanthropic

work undertaken by missionary women in behalf of some of the most pitiful classes of Chinese women and children. We saw an illustration of one such bit of work. To Dr. Mary Stone's hospital in Kiukiang, there was brought some years ago a crippled child, absolutely helpless. Because of the intense suffering which her deformity involved, the child was warped in soul, as well as in body. But as Dr. Stone by her skill was able to relieve the torture of body, the paroxysms of rage also gave place to a sweet serenity of Christian experience. When the child was about twelve years of age, she said one day to the Doctor that she wished she could go to school.

"How could you go to school, Tren Lien? You cannot walk, or even sit alone," said the Doctor.

A courageous decision.

"The girls will carry me on their backs," replied the child.

Tren Lien went to school and proved that she had an unusual mind in her little, twisted body. When she was about eighteen, the demand for teachers in village schools became so acute that Miss Hughes could not supply it. In desperation one day she asked Tren Lien if she would open a school in a heathen village. The courage which it took for the girl to consent will be faintly realized by those who know the horror with which the Chinese regard deformity. They would rather die than submit to the amputation of a limb, for example, because they believe that the soul in the future life will be maimed also.

Tren Lien's trophies.

She consented, and, under the protection and care of an elderly woman, was sent out to her school. She began the term with

six unwilling pupils. She closed it with fifty. Meanwhile, she had formed boys' clubs, girls' clubs, had organized a woman's prayer meeting, a Sunday school, and had led many to Christ. From that day to this there have never been wanting from that village several pupils who have come up to the Knowles Bible Training School, to be prepared for a life work of Christian service. They call them Tren Lien's trophies.

China's first school for cripples.

One of the sweet revelations of Christ to the tortured soul of China is this ministering to the unfortunate and the unfit. Those who believe that eugenics demands the extinction of all crippled and stunted life may well ponder over the mystery by which God lets the light of genius and consecration shine through the chinks of frail bodily tenements, as a lamp shines out from some ruined cottage. Tren Lien's story does not end here. God has even greater things for her to do. On the other side of the sea He had another beloved cripple, the daughter of one of the notable men in the Methodist Episcopal Church, Miss Ida Gracey, who long suffered from incurable and torturing spinal trouble. When she heard in her little invalid's prison the story of this crippled teacher, a great longing came into her heart to found a school for crippled children, the first in China. Having no money, she prayed and God answered her prayer. Before she died, she had the joy of sending the money to build in Kiukiang this first school for cripples. Dr. Mary Stone showed us the spot where

the school was to be built. It is on made land, where they have filled in the pond in which baby girls used to be thrown away. And the principal of the new school is to be Tren Lien. A little scrap of humanity wasted and thrown aside Christ has redeemed and set to help win His heavenly Kingdom.

Schools for the blind.

The same pity which has led the Christian missionary to befriend the cripple has impelled her also to seek out the blind child, the deaf, and the leper. Blind girls had a peculiarly sad life in China. They were usually sold to old women who hired them out for immoral purposes. A common sight in the streets of Old China, of which New China is ashamed, was the old woman followed, as she cried her wares, by her line of blind girls fastened together. Not only have the blind now been gathered into schools, but a modified Braille, adapting this alphabet to the use of the Chinese, has been invented by the missionaries. It was beautiful to see a blind girl teacher in Canton making a book for the use of the blind at the dictation of a lame boy. As he read, her deft fingers were quickly puncturing on sheets of old *Ladies' Home Journals* the words of the Gospel which should later bring comfort to many of the blind.

Dr. Mary Niles's schools for the blind.

The Chief of Police in Canton after the establishment of the Republic turned over to the care of Dr. Mary Niles five hundred rescued slave girls, seventy of whom were blind and under ten years of age, to be educated and trained for self-support. The city built

the school and made a regular appropriation to pay for running expenses, while Dr. Niles furnished supervision. In the same compound she has her own mission schools for the blind. The Chinese are wonderfully interested to see what these children are able to do under proper instruction.

Schools for the deaf.

The deaf are a class equally to be pitied; and for these, too, Christianity is opening a door of hope. There is a wonderful school for the deaf at Cheefoo where they are taught to speak, are given an education, and prepared for self-support. One of the graduates of this school secured a position in the Commercial Press at Shanghai. His father was so delighted that he had another son, not deaf, take the training in order that he might open a school for deaf children in his own home in Hangchow. The mother acts as matron. Twenty Chinese merchants have formed a society to support this school;—"Founders of the Hangchow School for the Deaf." This association of Christian men is only one of the by-products of missions in China.

The Door of Hope.

The story of the work of Christian women for the slave girls in the brothels of Shanghai is one of peculiar beauty. It began in the heart of a college girl, who offered herself as a missionary to China. The very precarious condition of her health made it seem unwise for the Missionary Board to risk sending her to the field. Feeling sure that God had called her to China, Cornelia Bonnell secured an opportunity to go as a private governess for several missionary children.

FACULTY AND FIRST TWO GRADUATES OF PEKING WOMAN'S MEDICAL COLLEGE.

She became interested in the condition of the outcast girls, and in reliance on God opened her first Door of Hope. The story of what this one brave woman has done, relying only on the promises of God for financial support, and going forward into untried paths in simple trust in His power to sustain her and to supply all her needs, is a rebuke to our lack of faith. She has won over the support of the Government; has fearlessly taken cases into the police court; has rescued hundreds of girls from living death; and has established homes where they may be cured in body and healed in mind.

Receiving home, Foochow Road. In the absence of Miss Bonnell, her friend and valued associate, Miss Morris, took us down to the Receiving Home in the heart of the red-light district. This is open night and day, so that girls attempting to escape from their owners may here find sanctuary. During the last six years more than a thousand girls have sought its protection. Miss Morris told us that the prosecutions undertaken by the Door of Hope had caused a wholesome fear to take possession of the evil elements of the population. All over Shanghai it is known that these ladies of the Door of Hope are the friends of helpless girls. A book might be filled with the experiences—most of them sad, some of them glad—that come into the daily record of the Door of Hope.

Christianity's propaganda: (3) Medicine. The women's hospitals have a part no less important than that of the women's schools. In fact, the whole medical branch of missionary service is, in the opinion

of many of those who are best informed, an essential factor in the presentation of Christianity to the Chinese. China is not more in need of intellectual enlightenment than she is of the sort of education which a hospital offers. Better sanitation, a knowledge of the principles of hygiene, and a sane and scientific medical practice, are among the things which China must achieve. In addition to its social and scientific services the missionary hospital has no superior as an interpreter of essential Christianity. Many believe that as an evangelistic agency it has no equal. Just as we have seen that the educational needs of women are even greater than those of men, it is also true that in hospitals for women and children we shall find the department in medical missions which has, perhaps, the neediest field and the greatest promise of widespread influence.

Certainly, the physical conditions of Chinese women and children are hard enough to enlist the sympathies of the world,—the sufferings of mothers, the needless illness, the appalling sacrifice of infant life, the unchecked reign of dirt and disease, the wide-spread prevalence of tuberculosis, small pox, and terrible contagious fevers, are outward and visible signs of the deep physical needs of Chinese homes. There is no better brief survey of this woman's department of the medical missionary work in China than that given by Dr. Headland in *China's New Day.* (Chap. V.)

Dr. Mary Fulton's work.

A glimpse must suffice. In Canton we visited Dr. Mary Fulton's great Hospital, Medical College, and Nurses' Training

School. The green lawn which surrounds the hospital buildings and the land on which they stand is a redeemed pig-sty, once the filthiest hole in Canton When the hospital came here twelve years ago, it was well in the outskirts of the city, but the city has been growing toward it so rapidly that much-needed land which six years ago could have been purchased for ten thousand dollars would now cost one hundred thousand dollars. On the opposite side of a street six feet wide are the great rambling sheds where was formerly located one of the largest gambling dens in Canton. It is said that this institution paid the old Empress Dowager fifteen million dollars in silver yearly for the privilege of defrauding her subjects. The sheds are empty now, but the land that was vacant a dozen years ago and could have been secured for five thousand dollars is now held at sixty thousand dollars. Meanwhile the hospital has outgrown its quarters, the dispensary occupies a mat shed for want of a better building, the forty-eight medical students are housed in little wooden cubicles built in an abandoned church. What breaks down missionaries is not hard work, but this seeing of opportunities which they cannot embrace, and the realization that facilities absolutely needed for the advancement of the work cannot be supplied for lack of a little money.

Fifth generation Christian.

The head doctor of the hospital is a Chinese woman, Dr. Loh, a fine surgeon and a good physician. Her daughter, a fifth generation Christian, is now completing her education in Mt. Holyoke College. In twelve brief years Dr. Fulton and her associates have built up this

splendid institution and in addition Dr. Fulton has found time to translate text books in medicine and surgery which are widely used throughout the country.

A new point of view. She pointed out to us a patient in the hospital who had declared her intention of selling her daughter as soon as she reached home. The doctor interpreted while Mrs. Peabody remonstrated; saying, as she pointed to her own daughter: "There is not enough money in the whole world to buy my daughter. I would rather break stones in the street for a living than do such a thing." Dr. Fulton told us later that the woman was much impressed with this point of view and had decided not to sell her daughter.

Union medical work. It would be pleasant were it possible to speak of other hospitals: the great hospital of the Women's Union Missionary Society in Shanghai, built up by that wonderful woman and great surgeon, Dr. Reifsnyder; the hospitals of the Presbyterians and Southern Methodists in Soochow; the Wilhelmina Hospital in Amoy; St. Elizabeth's in Shanghai; Isabella Fisher in Tientsin; Dr. Scott's hospital in Swatow; Dr. Bement's in Foochow; Dr. Tsao's Friends' Hospital in Nanking and the splendid Union Woman's hospital in Peking. It was interesting to meet one of the young doctors in the latter hospital who illustrated Christian unity in her own experience in a remarkable way. She was a Baptist girl who had been educated in a Presbyterian College, sent out by a Methodist Board, supported

by an Episcopalian woman and was working in a union medical college.

Chinese women physicians. One exceedingly important phase of medical work for women is that carried on under the direction of Chinese women physicians: Mary Stone, Li Bi Cu, Hu King Eng, Ida Kahn and Dr. Tsao. The first four mentioned are missionaries working under Methodist auspices, the last named is in charge of the Friends' Hospital of Nanking. Speaking of the work of one of these women, Dr. Mary Stone of Kiukiang, President Faunce of Brown University said that he saw nothing more remarkable in China. All of these women have shown marked executive ability, great spirituality, and fine professional skill. Their hospitals are not only institutions which are giving a fine training to Chinese nurses, but are also live evangelistic centers. There is no investment which will yield larger returns than for other Boards to follow the example of these two and to put in charge of women's hospitals Chinese women who have received the most thorough medical education possible.

Living epistles. That the medical missionaries do interpret Jesus Christ to the Chinese is seen in the devotion which they inspire. When Dr. Samuel Cochran of Hwaiyuan contracted typhus fever through his labors to relieve plague and famine, fifty men of that city went to their temple to pray for the life of this man who had come to help them. One by one each of them vowed to give up one year of his life and unitedly they called upon

the gods to add these fifty years taken from their lives to the life of Dr. Cochran. God answered their prayers in restoring to them their beloved physician.

One day a missionary who was walking behind Dr. W. E. Macklin, the notable missionary of the Foreign Christian Missionary Society in Nanking, heard two coolies discussing him. "There," said one, "goes Jesus Christ."

"How do you know? Why do you say that?" asked the other. "Because he loves the poor and heals them," was the answer.

It was this same Dr. Macklin who translated Henry George's *Progress and Poverty* into Chinese, and saw that a copy was put in the hands of influential officials of the Government. He risked his life repeatedly to save the city from looting during the last uprising, and is beloved of all the people.

Christianity's propaganda: (4) The Y.W.C.A.

One of the comparatively new features in woman's work for women in China is the establishment of the Young Women's Christian Association. The first secretary was located in Shanghai, where today there are not only local but also the national headquarters. The growth of the work and the rapid establishment of new centers have been little less than amazing. The time is now ripe to build on the foundation laid by the missionaries a splendid work among the student class. The Shanghai Association already has its Board of Directors composed exclusively of Chinese ladies who are directing a work, comparable in many ways with that done in city associations in

America. One of its most interesting features is the establishment of a normal school of physical training. The Chinese women are so rapidly awakening to the need of greater physical activity and stronger physique that they are ready to coöperate in the heartiest way to secure the establishment of gymnasiums and of trained supervision of physical exercises.

Department of physical education.

One of the leading women in America in the department of physical education, Miss Abby S. Mayhew, in charge of the women's department of physical education in the University of Wisconsin, was secured to lay the foundations for the physical education of Chinese women. She has now been for two years in Shanghai; has spoken in hundreds of meetings to arouse interest in the project; has addressed women's clubs, private and government schools, as well as those under missionary auspices. She finds the outlook most encouraging and is now engaged in raising money for the building.

Miss Ying Mei Chun, a graduate of Wellesley, is physical director in the Shanghai Association and teaches gymnastics besides in eight or ten girls' schools. Last year these pupils held a May festival at the compound of the Southern Baptist Mission. One hundred girls representing twelve schools, some Christian and some non-Christian, gave a demonstration in gymnastics, marching, games, and exercises before an admiring crowd of thirteen hundred relatives.

Student conferences. In addition to the athletic work the Association conducts Bible classes in many non-Christian schools, this being the only Christian influence which can reach these schools. It has held student conferences similar to those held in Silver Bay and Northfield. The place of one of these conferences was in a beautiful, old Buddhist temple. Its picturesque terraces and wonderful, old trees had surely never witnessed so strange a sight as when they looked down upon these hundreds of young Chinese women gathered to sing the praises of Jesus Christ, and to plan to make Him the real Ruler of China. The Shanghai Conference met for eight days. Nine denominations were represented and one non-Christian school. There were only two foreign speakers and more than twelve Chinese speakers. There were Bible classes, devotional hours, addresses on associational methods, on the needs of China's women, on the home, the Bible, and life vocations. One day they had moving pictures portraying the life of Christ. One of the girls said that this had been the greatest experience in her life.

Evangelistic campaign. Miss Ruth Paxson, in charge of the religious work, is conducting an evangelistic campaign among women students similar to that conducted by Dr. Mott and Mr. Eddy among the young men. The heartiest coöperation exists between the Association and the missionary schools and all agree that the expanding opportunities before the Association demand a much larger corps of secretaries, both foreign and Chinese.

(1) Need of Bible training schools.

In looking over the outstanding needs of Christian work among Chinese women there are three that deserve especial mention: first, the need of trained women evangelists and Bible women. The idea of training Bible women originated in China, and has been caught up in the mission fields throughout the world. It was Miss Adele Field in Swatow who first brought together small groups of women for a brief course of Bible training, and then sent them out to itinerate in the villages. This humble beginning has resulted in the establishment of Bible training schools in connection with most of the prominent missions. The standard is constantly rising and the demand out-growing the supply. In Nanking a great union training school for Bible women has been established. It is impossible to overestimate the importance of sending out properly trained women throughout the length and breadth of China. In Kiukiang Miss Jennie V. Hughes has formed the plan of sending out together a trained Bible woman and a village school teacher. A modest building is erected, containing the school room and the rooms in which the two women live. These thirty-six schools are not connected with the village church nor under the supervision of the village pastor, but are planned as a great practice department connected with the Bible and normal training school. In working out this plan the homes of a whole district are being evangelized.

(2) Need of kindergartens. A second outstanding need is that of the kindergarten. The kindergarten is probably the best single evangelizing agency in any non-Christian country. The Chinese are keenly interested in the kindergarten. Wherever one is established it gains access to non-Christian homes. The crying need is for more Christian kindergarten training schools of modern type. Much of the kindergarten work done in connection with independent Chinese schools is of a very poor grade. The teachers have received their training at the hands of Japanese kindergarteners, who received theirs in the denatured government kindergartens of Japan. No more pitiful caricature of the real spirit and power of the kindergarten could well be imagined than some of the work which we saw in these schools.

Christian kindergartens. The kindergarten has not received its full recognition in the scheme of Christian education. We saw a few beautiful kindergartens; the lovely South Gate Kindergarten of the Presbyterian Mission taught by a trained Chinese kindergartner who received her training in America; the kindergarten in Kiukiang, that of the Rulison School, but the attitude of many missions toward them is reflected in the letter of a leader in education who writes: "There are no kindergartens in this province and none are desired." Women must lead in removing this reactionary prejudice, if Christianity is not to lose its opportunity for leadership in this most influential educational agency. The Methodist Mission, South, in Soochow has a really

model kindergarten training school. Here is no kindergarten ritualism, no attempt to impose German games, tunes, and occupations on Chinese children. Kindergarten practice is really adapted to the child's environment; it speaks to him in his own, not an alien tongue. Five practice schools, located in different parts of Soochow, give the pupil teachers ample opportunity to teach under supervision. Such schools are a necessity in every part of China. There is no more statesman-like course than to send gifted Chinese girls to America to take thorough training, and then to put them at the head of such schools.

(3) Need of Christian literature.

A third need—and that one of the most pressing—is for the creation of a Christian literature. The Chinese classics are about as well adapted to sustain the intellectual life of the average woman as would be *Kant's Critique of Pure Reason* for an American woman. The supply of novels in Chinese is not wanting. The quality may be inferred by the fact that it has been almost impossible to find any that were morally fit to be translated into English. Chinese Christians have the Bible and *Pilgrim's Progress* and a few other good books, but they have nothing to take the place of that great body of informing, inspirational, and recreational reading which forms so large a part in our own lives.

The Christian Literature Society.

In attempting to meet this situation a number of tract and publication societies have been founded. The most notable of these is the Christian Literature

Society of Shanghai, whose moving spirit has been its secretary, Rev. Timothy Richard. The President of St. John's University, Rev. F. L. H. Pott, D.D., has said, that the reformers of 1898 frankly acknowledged that it was Dr. Richard who had opened their minds to China's need of radical reform. Associated with him is a notable company of men, among them Young T. Allen, Donald MacGillivray and W. A. Cornaby. These men believe that, if Christianity will only make use of the mighty power of the printing press, it can permeate all China with Christian ideals. They have frequently deplored the fact that while there are five thousand missionaries who are teachers, preachers, physicians, or evangelists, less than a score of them have been definitely set apart to reach the Chinese through the medium of Christian literature.

Importance of this work.

Dr. Richard says that Christianity has failed three times to take advantage of a supreme opportunity simply because it has had no adequate literature to make the issue clear to the Chinese. The first occasion was during the Taiping rebellion sixty years ago. The second at the time of the reform edicts of Kuang Hsü in 1898. The third was when in 1909 the great founder of modern education in China asked the missionaries to prepare text books for twenty Chinese universities, but they could not do it for lack of men set apart and qualified to do this literary work. The plan of this society is not merely to present Christianity by a few devotional books and tracts, but to sow broad-

cast Christian ideas of God, of government, of industry, of the political reorganization of the world; in short, to show how the Christian message envisages the whole of life. Books like McKenzie's *Nineteenth Century*, Bellamy's *Looking Backward*, George's *Progress and Poverty*, James' *Talks to Teachers* are among the hundreds of translations covering every phase of modern life and thought.

Literature for women.

While not so impressive, the work which women have done in supplying Christian Literature is, perhaps, not less necessary as the common people are quite as eager for reading matter as are the students. Mrs. MacGillivray has translated *The Wide, Wide World*, and this has proved to be one of the best sellers in China. She told an amusing illustration of the eagerness with which the grave Chinese pundit who assisted her in the translation followed the story. On one occasion when it was necessary for her to interrupt her work, he exclaimed in dismay:

"But, Honorable Lady, what am I to do? I repeat each chapter, as you translate it, in an evening school to over a hundred young men. They will be so disappointed. Then how can I go home and tell my grandchildren that the next chapter is not ready for them?"

The Ladies' Home Journal of China.

Under the able editorial direction of Miss Laura M. White, of Nanking, a monthly magazine for women has been established, *The Nu To Pao*, or *Woman's Messenger*. The Secretary of the Chinese Educa-

tional Commission says that this is undoubtedly the best magazine for women in the Chinese language. A copy lies before me as I write. On the cover is a sweet picture of a Chinese mother looking down with adoring eyes upon her little baby. The translation of the table of contents shows a mother's question box, a serial for mothers, an adaptation of Miss Poulsson's *Finger Play*, a serial story adapted and orientalized from George Eliot's *Silas Marner*, a children's story, *The Three Bears* (adapted), a story for girls, made up of an incident adapted from Miss Alcott's *Little Women*. In addition there are Chinese essays of the old style, poems, riddles, current topics, and questions on the Gospel of Matthew. The questions asked by mothers in the Letter Box show that life in China and America is not so different after all. For example,—"How can a child who is always late be taught to be punctual?" "How can you break a boy of ten of the habit of teasing his little brother?" The one advertisement of the magazine is that of a famous skin food and beautifier for the complexion. This seems to show that Chinese and American women have at least one other interest in common.

The suffrage magazine.

Quite another type of magazine is published by Miss Yang, a gifted young Chinese woman, in Shanghai. The cover of the copy which lies before me shows a Chinese sketch in color of an Amazonian woman on horseback, waving a war-like sword. Much space in the magazine is devoted to memorial articles of a Mr. Sung, a radical, who had been recently assassinated

by political opponents. His biographical sketch, an editorial, a mourning for him, a sacrifice to him, a dirge set to music and many tributes attest the value which the editor of the magazine attributes to the fallen leader. There is also a detective story, quite a full running comment on current topics, articles in regard to woman's suffrage, and several in regard to woman's education. A Chinese student in America says that the literary quality of the first magazine is very much superior to that of the second.

A Chinese View of Foreigners.

No greater task confronts the Church than the presentation of the Gospel in China. If we cannot win here, then Christianity is defeated among one-fourth of the human race. We can win in no small spirit or little presentation of Christianity. It is a great people whom we approach. Antagonism, aloofness, race prejudice must be laid aside. Anglo-Saxon aggression must be repented of. It is wholesome for us to realize that race prejudice does not need to be overcome by the superior Anglo-Saxon only. To see ourselves as we appear to conservative, unreconstructed Chinese gentlemen is not flattering but may be salutary. One of these gentlemen thus describes our "civilized" customs:

"You cannot civilize these foreign devils. They are beyond redemption. They will live for weeks and months without touching a mouthful of rice, but they eat the flesh of bullocks and sheep in enormous quantities. That is why they smell so bad. Their meat is not cooked in small pieces but is carried into the room in large chunks, often half raw and they cut it apart. They eat with knives and prongs so that one fancies himself in the presence of

sword swallowers. They even walk the streets and sit down at the same table with women. Yet the women are to be pitied, for on festive occasions they are dragged round the room half-dressed to the accompaniment of fiendish music."

The modern dance through Chinese eyes.

We were seated on the deck of the steamer while the captain's dance was in progress. Under the light of Chinese lanterns and surrounded by gaily festooned flags of many nations American college boys and girls were moving to the inspiring (!) strains of the dance. Near us sat a Chinese gentleman and his wife. We had become quite well acquainted with them, as the man spoke English perfectly. His wife, as befitted a shy Chinese bride, sat with her dark eyes meekly cast down. That night we had noticed the look of bewilderment and contempt which rested upon his face as he watched the gyrations of the dancers. At last the gentleman could stand it no longer. Turning to us he said, "Do you know what I call those people? I call them roughs."

Christianity on trial.

Although many of their ways seem "heathen" to us, and many of ours repellent to them, the possible human unity is present. They are our brothers. We can meet and be friends. They need our sympathy, our faith in their splendid possibilities, our aid, our Saviour. The Church must, on her knees, receive a new vision of the magnitude of her task in China. The crisis is upon her. She cannot avoid it. She must meet it or be forever weighed in the balance and found light

A KOREAN PASTOR AND HIS FAMILY.

weight. Says Dr. Gibson in his *Mission Problems in South China* (p. 10):

"When we carry the Gospel to heathen men we are, no doubt, making an experiment; but what we are putting to the proof is not the scheme of a few enthusiasts, or an optional offshoot of church work. We are putting to proof the Gospel itself. * * * The question is neither more nor less than this: Is Christ the Saviour of men, or is He not? Therefore when men say, 'Do you believe in missions?' I reply, 'Do you believe in Christ?' For assuredly if broadly and in the whole, missions are a failure, then not only is our preaching vain, but your faith is also vain. Be assured that the Christ who cannot save a Chinaman in longitude 117° East, is a Christ who cannot save you in longitute 3° West."

CHAPTER V.

AIM:

To show the secrets of rapid growth in the Korean Church; to describe the federated and union activities of Korean Missions; and to discuss the reflex benefits on the home churches.

OUTLINE:

I. Thoughts by the Way.
   - *A. Through historic scenes.*
   - *B. Wide diffusion of Christian ideals of service.*
   - *C. First glimpse of Koreans.*
   - *D. Korea's true mission.*

II. Introduction of Christianity.
   - *A. Korea an unpromising field.*
   - *B. Opened by a medical missionary.*
   - *C. Rapid growth of Christianity.*

III. Secrets of Growth.
   - *A. Lay evangelism.* (*Illustration.*)
   - *B. Bible study.*
     1. Made easy by simplicity of written language.
     2. Organized classes.
        (a) Local.
        (b) District.
        (c) Station.
        (d) Institutes.
     3. Example of Bible work in one training school.
     4. Why not in America?
   - *C. Self-support.*

IV. Tests of Korean Church.
   - *A. By fire.*
     The revival.
   - *B. By sword.*
     The conspiracy trials.

V. Japan's Services to Korea.

VI. Interdenominational Coöperation shown in
   - *A. Division of territory among missions.*

B. By union medical work.

1. Severance Hospital and Medical College.
2. Quality of medical missionaries.
3. Medical Missions and mission study.
   An incident.
4. Women's hospitals.
   (a) Importance of.
   (b) Need of equipment.

C. By union schools.

1. Woman's Union School at Pyeng Yang.
2. The first college graduates at Ewa.
3. Industrial training in several schools.

D. By Federal Council.

1. Creation of educational senate.
2. Activities of senate.
   (a) Educational survey.
   (b) Appointment of superintendent.
   (c) Preparation of text books.
   (d) Unifying of courses.
   (e) Standardizing.
   (f) Conferring of degrees.
3. A scientific budget.

VII. Is such Unity possible in America?

A. Reflex of such experiment beneficial.
B. Christ's prayer unanswered. Why?

CHAPTER V.

ONE HEART, ONE WAY. STUDY OF KOREA'S UNITED CHURCH

Thoughts on a railway train.

STEADILY onward puffed the train through historic scenes. Now we saw where the great wall of China crawling out of the sea like some huge serpent went wriggling across the plain and stretched its ridgey lengths along the mountains. We saw battle fields made famous in the war between Russia and Japan. How the world has changed since that mighty conflict! Within six years Turkey and Persia had each by revolution established constitutional government; Arabia had been in armed revolt against Turkey; India awakened from her dreamy isolation, Morocco, conquered, China made a republic. "All history," said Arthur T. Pierson, "is mystery until it becomes His story," and mystery still hangs thickly over the changing Orient. Who can doubt, however, that in these ancient lands the unseen Christ is at work building up His righteous rule?

A corporation with a conscience.

On the very road over which we traveled was an illustration of the way in which His habits of thought are being acclimatized in Asia. In 1909 the railway corporation under Chinese direction began welfare

work among its employees and their families. It now employs thirteen men to direct this work, all chosen for the company by the Young Men's Christian Association of Tokyo, and all Christians. These men encourage gardening in the men's homes, establish traveling libraries, conduct evening schools, visit the families when accidents occur, and busy themselves constantly to build up the men, socially, morally, and physically. On Sunday, when their time is their own, they establish and conduct many Sunday schools.

First glimpse of Koreans.

It was at Mukden that we first saw Koreans. The weather was bitterly cold, but among the Chinese gentlemen, wrapped closely in their many-layered fur-lined coats, we saw ghostly figures clad in glistening white linen coats and baggy trousers. They had long, thin beards and wore queer, stiff, little "plug hats" of woven horse hair, perched on their topknots and tied trimly under their decorous chins. Any other costume soon loses its picturesque quality, but the Korean's is a joy forever. A dignified gentleman caught in a sudden shower shakes out what looks to be a fan which he is carrying stuck in his girdle, and lo! a little conical umbrella of oiled silk perches on top of his precious horsehair hat. A Korean lady under her green silk coat, its empty sleeves dangling beside her ears, peers curiously out at you from the triangle of face which she allows to be seen. The children skip like little scattered rainbows, or butterflies, or animated kaleidoscopes, beside their white-clad elders. Is

there anything more picturesque than white-clad Koreans working in the green rice fields, against a brown background of hills with now and then a flash of rosy color where a child dances along beside them!

The glory of little lands.

Some one has said that God compensates little countries by making them so gifted that all the big lands can do is to strut and boast of their size. The little land of Judah wrote the Psalms, bore the prophets, and gave the Christ to the world. Little Greece enriched mankind with her art and philosophy. Switzerland teaches democracy. Denmark shows the world how to make a country rich by coöperative production. New Zealand is the test tube in which new theories of government are discovered. Korea has recaught the rapture and the passion of primitive Christianity.

Korea an unpromising field.

Was there ever a more unlikely theater in which to work out a splendid spiritual renaissance? Korea had been like the Judah which Isaiah depicts, fluttering helplessly between cruel Assyria on the East and proud Egypt on the South. Korea was always trembling between Japan and China, paying tribute now to one, now to the other, and often to both. Her own Government had fallen on a doddering old age of corruption and weakness. The rich lived in squalor, lest the Government should discover their wealth and rob them. Ignorant, hopeless, dirty, dejected, the Korean sat beside the dying embers of his national life and mused on the time when his country had

given the arts of civilization to Chinese and Japanese.

Introduction of Christianity. The introduction of Christianity is an affair of yesterday. It was in 1884 that a precarious foothold was established. It was a medical missionary who opened the door. Dr. H. N. Allen had gone out to begin medical missionary work, but he found the people so hostile that he could remain in the country only as a physician to the American legation. When the Government tried to introduce some reforms, notably the postoffice, a revolution seemed imminent. The diplomatic corps of the English, German, and American legations withdrew to the protection of the battle ships, and the American minister urged Dr. Allen also to leave. He answered that he had come to help the people, and was likely to be needed, and under the protection of God and the flag he proposed to stay. During the days of rioting which followed, the nephew of the Emperor was wounded. When Dr. Allen was called to the palace, he found thirteen of the Korean physicians, as a last resort, about to pour boiling wax into the terrible wounds of the prince. Dr. Allen saved his life. In gratitude the Emperor gave him a hospital and allowed other missionaries to settle in Korea.

Progress of Christianity. The growth of the church was slow at first, then like people famishing for bread the Koreans turned to Christianity. They have been called "a nation on the run to Christ." The phenomenal gains began in the year of the Russo-Japanese war, 1904. In six years the number

MISSIONARIES AND GRADUATES OF WOMAN'S BIBLE INSTITUTE, PYENG YANG, KOREA.

of Christians rose from thirty thousand to one hundred ten thousand. It is said that the first Presbyterian Church in Pyeng Yang swarmed thirty-nine times in fifteen years and then had two thousand members left in the parent church. There are today seventy-five thousand baptized believers, about one hundred and eighty-five thousand adherents, and a community more or less Christianized, numbering at least five hundred thousand. This means that in one generation Christianity has succeeded in winning one out of seventy in Korea's population to identify himself either as member or catechumen with the Church. A convert has been made for every hour day and night since Christianity was introduced.

Method of the increase: (1) Personal work.

The method of this remarkable increase has been like that described in the Acts of the Apostles,—"those who were scattered abroad went everywhere preaching the Word." Each Korean believer has had laid upon him the obligation to tell others of the Saviour. Those who could not show that they had communicated the Gospel were urged to wait awhile before baptism, until they could prove the reality of their conversion by its fruits. Dr. James S. Gale says that when he asks Koreans the question, "Where did you first hear the Gospel? at church? on the street? at prayer meeting? by reading the Bible?" the characteristic reply is: "No, I heard it from Brother Kim or Brother Pak; he came to my house and we read together." The Korean is the man who of all others has demonstrated to the world that the way to make

the church grow is not through ceremonial or eloquent ministry, or beautiful music, but through the personal testimony of individual Christians.

A live church. An instance of the growth of a church under this personal service is Chairyung. In 1895 a man living near Chairyung was baptized and began testifying; in two years eleven had been baptized. Then jealous factions left the church nearly extinct. Later a woman named Song bought a building and gave it to the church. She hired a preacher and started a school. In 1902 forty men came from another church, to help to repair the building. The next year came a severe persecution by the Roman Catholics; then growth, then a larger building which will seat one thousand. Today there is a church membership of twelve hundred. There are held weekly twenty-one prayer meetings. There is a Men's Personal Work Society and one for women. The church supports an orphanage and two day-schools, with principal and seven teachers.

(2) Exaltation of the Bible. Side by side with the personal witness has gone the reading of the Bible. A Christian may be surely known by one sign: he always has his New Testament concealed somewhere in his baggy clothes. We attended service in the big Presbyterian church in Pyeng Yang. More than a thousand people were seated in close packed rows on the floor. A high curtain separated the men's side of the house from that where the women sat. All the women wore linen turbans. The young ladies

and the girls and boys made splashes of soft color among the dazzling white clothes. All the dark eyes were turned eagerly toward the preacher. When he interpreted my request to see the Bibles, every hand went up while white teeth flashed in gladness that none had forgotten the precious Book. In many Oriental countries the number of those who are illiterate is very great; in Korea almost every one can read his Bible because learning to read is so easy.

Korea's written language.

It seems as if God in this forgotten little Hermit country had tucked away a forgotten and despised language to be brought out when Jesus needed it. Five hundred years ago an unknown genius invented for the Korean language the simplest form of writing ever known; so simple that a child can learn to read and write it in a few weeks. It is a syllabic alphabet, a little like the system used in shorthand. It was so easy that the Koreans despised it for five hundred years. *Un-Mun*, "the dirty language," they called it; and Korean scholars preferred to use Chinese character-writing, which was frightfully difficult to learn and not at all easy to understand. Jesus walked through Korea one day, picked this beautifully simple alphabet from the dust, and perhaps He said, "This is just what I need for My New Testament." The missionaries at once put the Bible, Pilgrim's Progress and some of Mr. Moody's tracts into the Korean common script, and gave them out rejoicing among the common people. So Wyclif translated the Bible into a tongue that "plough-boys might read as they

ploughed;" so Dante chose the despised *patois* of Italian peasants instead of sonorous Latin. May it be that once more this marvel-working Book, hidden in the hearts of the poor, may preserve a language and create a literature!

Local Bible classes.

This Korean love of the Bible has led to a unique system of Bible classes and institutes that are held in every part of the country. There are annual classes in the local churches in which all the members of the church, after harvest is over, come together for ten days or two weeks' Bible study. Sometimes these classes are for men and women separately, in the smaller churches sometimes together. These are attended by seventy-five per cent. of the membership. Last year eighteen hundred Bible study classes were held in Korea. Twenty-five years ago the first class was held in Seoul with seven men in attendance.

District and station classes.

In many districts there is a district class attended by large numbers of representatives from all the churches, and presided over by leading pastors and Bible students. The attendance at these classes runs from one hundred to one thousand. But even this is not enough for these insatiably greedy Bible Christians. A station class differs from a district class in that it is held at the central station where the foreign missionaries live, and is under the instruction of the missionary. People sometimes walk a hundred miles to these classes, pay their own way, pay a fee to cover local expenses, and spend two weeks' time in delightful

fellowship. A new song taught here goes throughout the district. Here are introduced, in addition to the Bible classes, talks on home government, church discipline, sanitation, hygiene, and education. The largest men's class ever held was in Syen Chun station, numbering twenty-five hundred. In a conference held at Kang Ker where one thousand men were in attendance for twelve days, four hundred new believers were enrolled.

Bible institutes. Crowning the whole is the Bible institute, held in a few of the principal mission stations. These institutes consume two or three months. Their purpose is not to train professionals, but to instruct the lay workers in the church. These are smaller than the station classes and composed of more advanced students. The course of study covers several years.

Why not in America? Was ever a better plan devised? What would it not do for American Christians? W. N. Blair writes enthusiastically in *The Christian Movement in Japan*, (1914, p. 481,) concerning the effect of this system on the church. He says that in order to teach all these eighteen hundred classes all the pastors and helpers and every strong man and woman are drafted as teachers. Business men and farmers are expected to leave their work for two weeks to teach the Bible. One half the teaching is thus done without salary or recompense, except the joy of service. In an average missionary circuit from fifty to seventy-five men have been developed into good teachers, willing to take classes

in their own or neighboring churches. "The Bible Class guarantees to all the churches an annual revival of the best sort. How much Bible does a church member get in two half-hour addresses once a week? * * * But let a congregation come together to study God's Word day after day to the exclusion of everything else, and we find God's Word has power. One week spent in prayerful study, with others, of an epistle like Romans or First John, will do more to change men's lives than a whole year of sermons."

Bible Training for women.

While in Pyeng Yang we had an opportunity to see the way in which the missionaries of one mission (The Presbyterian North) were carrying on this entire system of Bible training for the women of the church. Bible training schools for women in other missions are doing a similar work. We saw the women in attendance upon the seventh course outlined below, the advanced students who came for two months of institute work. They made a picture as they sat on the floor of the beautifully proportioned and artistic Korean building. Their white dresses were spotless, their keen dark faces shone from under their white turbans. Each had her Bible and note-book. Each paid a registration fee, provided her own food and did her own washing. The numerous classes held at this one Bible training institute tax the hospitality of the Christian homes of the city. But all cheerfully submit to the necessary crowding in dormitories and private homes for the sake of the

Word. Miss Margaret Best made out for us the following schedule of women's classes conducted by Miss Dorriss and herself as the work of this one Bible training institute during the past year.

I. *Sunday School Teachers' Class.*

Each year with a two weeks' Bible study class and Conference for Sunday School Teachers from seven city and about two hundred fifty country churches under care of Pyeng Yang station. Attended this year by two hundred twenty-seven women.

II. *Workers' Normal Training Class for Bible Teaching.*

This is held for fifteen days in October in Pyeng Yang. Only regularly employed Bible women and women who are free from home duties sufficiently to be able to give from a week to six or seven weeks to teaching women's Bible classes in country churches *are invited to this class.* They are taught how to teach and what to teach, and are prepared on a definite and uniform program of Bible study which later they teach during the year to women and girls in country churches. This past year one hundred five women, the great majority of them voluntary workers, studied in this class.

III. *Weekly Bible Study Classes* in the country, taught during November, December, January, and February, by Korean women of the Workers' Class and by foreign missionary women. The missionary women, the past year, held fifteen such classes and the Korean women who had attended the workers' class in October held more than one hundred fifty classes attended by over six thousand women. These classes are of untold value in fostering and keeping active a desire for the study of God's Word among the women of the churches which the missionary cannot visit perhaps more than once a year.

IV. *Class for Women of Seven City Churches,* held in February, attended this year by five hundred two women. It corresponds to the two weeks' class held in the Fall for the women and girls of all of the country churches.

V. *Class for Pastors' Wives.*

This class was held for the first time this year, at the request of the pastors of the city churches, and was especially helpful in forming ties of friendship and interest among the wives of the Korean pastors, and between them and the missionaries; and in awakening in the minds of some of the women who had not realized that their position carried with it any responsibility, such a sense and a desire to meet it.

VI. *Class for Women of Country Churches.*

This was a two weeks' class for Bible study and Conference. The enrolment this year was nine hundred two. The class was open to all women whether baptized members or adherents.

VII. *Bible Institute.*

This has a two and one-half months' term each year for a period of five years. Only women who have attained some advancement in Christian life and knowledge of Scripture are received. The graduates from this course become Bible women, or voluntary workers in their home churches.

The whole system aims to help furnish Bible Instruction to *all* the *women* of *all* the churches and to *develop leaders* among the women such as Sunday School teachers, Evangelists, and Bible women, and to give the Word of God the place it must have in the hearts of the women of the churches if their new religion is to be vital.

A thankful woman.

One of the women at a Methodist conference said: "I just sat there so happy, thanking God first and then the missionaries. For a Korean woman presided over the meeting like a Bishop. Korean women played the organ; Korean women sang; Korean women read the Bible; Korean women spoke God's word. I thanked God again and again for the opportunities He is giving the women of Korea."

REV. R. P. AND MRS. GORBOLD OF KYOTO AND KINDERGARTEN CHILDREN SINGING

(3) Self-support. The third method which has had much to do with the development of a strong Christian church has been that of self-reliance and self-support. Missionaries to the Koreans were brave men. In spite of the poverty, inertia, and timidity of the people they threw the whole burden of the propagation of the Gospel upon them. Believers met in private houses, or erected little mud churches, as did the early Christians. They were neither encouraged nor allowed to depend upon foreign aid. The results have been little short of miraculous. The daily wages are from fifteen to forty cents, and the cost of living is so high that saving is beyond the hope of the average Korean. Yet somehow by the same magic of love which enabled the woman to drop her widow's mite into the treasury, the Koreans have built their churches and their schools, educated their children, and even looked out into the world-field of Foreign Missions. There never was a greater triumph of faith since the day when the Church obeyed the command of the Holy Ghost: "Separate me Barnabas and Paul for the work whereunto I have called them;" than that which animated the Presbyterian Church of Korea to ordain three of its members for a mission in China. This same church, in its annual report for 1914, reports two hundred nineteen Korean pastors, every one on native support; one thousand eighty-eight church buildings, less than twenty of which received any financial help whatever from foreign sources; eight thousand, eight hundred twenty-nine local

evangelistic workers who receive no grants from the mission, and twenty home missionaries entirely supported by the native church. The report closes with a quotation from Jack London. When he passed through Korea, following General Kuroki's division, he said: "Do you mean to say that these poor Koreans build their own churches and support their pastors and school teachers? Well, their Christianity means something to them then."

A testing by fire.

The church so wonderfully founded in Korea has not been without its testing times by fire and sword. The testing by fire came in the great revival when the Holy Spirit seemed to sit in visible flame purifying His church. It was in 1906 that the church, apparently prosperous and rapidly growing, began to pray with Jacob-like wrestling for a deeper experience of the grace of God. Early in the year they gathered in great meetings where sometimes hundreds would be engaging in audible prayer together, and yet without confusion. It was a deep murmur like the noise of the sea, as each man in the isolation of his separate need made request to God. Then followed an experience of which those who participated can never speak—the secrets of all hearts were stripped bare as men under the overwhelming consciousness of God confessed their sins one to another as Jesus commanded, and went away healed and in peace, like little children. Men, women, and little children came out from the experience new creatures, baptized with power.

A testing by sword.

This spiritual baptism served to prepare the church for the terrible fires of persecution which she was to endure. Five years ago the Koreans saw their national existence swept away, first under the Japanese protectorate, then under annexation. They had made a failure of their government, had never developed or strengthened their country; but when they ceased to exist as a separate nation the pride of an old race rose up. There was bitterness, hatred, organization of secret societies, and much foolish talk. The Japanese had a hard task. What they had taken they must keep and reorganize. On the one side was a proud, old Oriental nation ready to perish with shame and rage at its "loss of face;" on the other, a proud, young Oriental nation, a bit heady with power and success. Suspicion grew by what it fed on. The thing got on the nerves of the police force—as it has on many another occasion in the West.

Trial by torture.

A huge conspiracy of the native Christians against the Government was discovered, so it was said. Missionaries were implicated and accused, Koreans were hurried off to prison; and, when they would not confess, were tortured to extort the truth. Let us not be too hard on Japan. The third degree is not unknown even in America. We stopped in the very station where the police said the plot was hatched, stood in the tiny room where scores of Christian school boys and men were said to have conspired against the government. We saw the man who was tortured for seventy days

to make him confess. He was the only one of one hundred fifty persons who could hold out. The others, broken with torture, half unconscious, murmured, "yes, yes," to the questions of the prosecutors, and thus proved themselves guilty to the satisfaction of the police.

Breakdown of the case.

Men were not allowed to prove an alibi. The missionaries, too, were indicted, but never allowed to come to trial. The case broke down of its own weight. Police accusations overshot the mark. On re-trial all but six of the men were released and these were apparently retained simply to save the face of the government. No Japanese papers in Japan printed the testimony in the trial. The Japanese public was not permitted to have the facts; but little by little Japanese men began to find out the truth. A leading Japanese said to one of the missionaries: "By your brave stand in defense of the accused you have helped judicial reform forward in Japan, and hastened the end of torturing prisoners to extort the truth."

Effect of the testing.

Was there ever such a sight as when the accused were released. The Church had been on her knees for them day and night. They were many of her leading men. Thousands greeted them along the railways. It was like a triumphal procession. Wonderful experiences of God's grace had come to many in the prison. The Church came out of the trial triumphant, proving that the awful up-hill pull of years when she was under suspicion and proscription had only strengthened her

spiritual life. Every little group of Christians had been under police surveillance. In many places once a month, sometimes oftener, an officer called upon the church officials, demanded the church records, and made searching inquiry concerning new believers, —where they lived, and what they did. In many cases the officers abused the leaders and ridiculed the church in the presence of unbelievers. Such methods intimidated the simple country people, and prevented many from attending the meetings. Yet the testing brought out wonderful heroism and simply weeded out the unfit.

Rejoicing in affliction.

Among the members of one of the churches that was in the center of the police accusations was a young Korean who had been at home from Waseda University, Tokyo, but a month when he was put in jail, as a suspect. He was placed in a cell by himself and he grieved because he was restrained from speaking of Christ to the other prisoners, as his fellow-Christians, who were not in solitary confinement, were doing. Soon he was banished to one of the neighboring islands. When he was released after the breakdown of the accusation, he said with shining face, "Just think, I had been longing for a chance to speak of Christ and mourning because I could not speak in jail. Then God sent me off to an unevangelized island where there was plenty of work to do for Him, and the government paid my fare."

The prison a school.

The Koreans had already proved themselves able to endure hardness during the reign of their own Korean Emperor. Six

prominent reformers of high rank had been locked into the awful, old prison in Seoul where they suffered from cold, hunger, vermin, and physical torture. Every one of these men became a Christian while in the prison, and since they have been released they are national Christian leaders. Yi Seung-Man in 1909 went to America to study in Harvard. Yu Song-Jam is in the service of the government. Yi Sang-Jai, who had been secretary of the Legation in Washington, is now Director of Religious Work in the Young Men's Christian Association in Seoul. Kim In is General Secretary of the Association. Yi Won-Gung is one of the great scholars of Korea, a humble, earnest Christian. Kim Chung Sik, once Chief of Police, is now Director of Religious Work among Korean students in Tokyo. Mr. Choi Sung Mo, one of the Association secretaries, in nine months led two hundred seventy-two men to accept Christ. He conducts sixteen Bible classes weekly.

Japan's services to Korea.

The conspiracy trials have made so unfortunate an impression regarding Japanese methods in Korea that it is pleasant to record the many excellencies of Japanese rule. For the first time the Koreans have a railway system. It radiates from Seoul to all parts of the country. Roads have been built or repaired; the mountains have been reforested with millions of young pines; brigandage is suppressed; the country is surveyed; schools have been established, graded, and improved. Koreans are being admitted to the administration to such an extent that five out of thirteen governors are

Koreans. The Japanese have built hospitals, vaccinated three hundred thousand Koreans, cleaned up the cities. In material ways the Koreans are doubtless better off under the Japanese rule than they have ever been. Furthermore, the alert, enterprising, business-like Japanese, who by thousands are pouring into the country, are a whip to the energies of the Korean. He must either wake up, adopt new methods, or be driven to the wall, and he knows it. This competitive contact with the Japanese in every walk of life is making profound changes in Korean life and customs. As the Japanese come in, thousands of the more dissatisfied Koreans emigrate to Manchuria, in order to escape the reminders of their conquest. Three hundred thousand are said to have gone already. Many of them are Christians, who establish the faith in new centers, as in the stress of pioneer life they develop unused powers of endurance and initiative.

The Norman conquest.

One is reminded of the Norman conquest of England, by which English land was parceled out to French barons, the English language banished from court and church, and the English people reduced to virtual serfdom. Yet after three hundred years of obscurity the old tongue, enriched and vitalized by contact with Norman-French, emerged as the conquered absorbed their conquerors in one speech and one nation. Whatever may be the unlikeness between the present situation and that of long ago, this contact of the Japanese and the Koreans is destined to

have profound effect on the life of the Far Eastern nations. May it be that God in selecting this apostolic church in powerless Korea is choosing an instrument mighty in the conversion of both China and Japan!

Christian unity: (1) In division of territory.

The missionaries have developed institutions and policies as worthy of mention as those of the Korean Christians. They have stood for unity quite as strongly, as they have for self-support in the native church. The Presbyterians and Methodists are the principal Christian bodies having missions in Korea. There are six Missions: The Presbyterian North Mission, the Southern Presbyterian Mission, the Methodist Episcopal Church Mission, the Southern Methodist Mission, the Australian Presbyterian Mission and the Canadian Presbyterian Mission. They have divided the whole country territorially so that there is no overlapping, and each knows absolutely its own responsibility. The Presbyterian North Mission is responsible for the evangelization of four million, seven hundred eighty-five thousand people; the Southern Presbyterian Mission, for two million, two hundred ninety-one thousand; the Methodist Episcopal Church Mission, for three million; the Southern Methodist Mission, for one million, one hundred thirteen thousand; Australian and Canadian Presbyterian Missions, each one million. So perfect is this unity that a member of one church moving to another territory as a matter of course becomes a member of the church of that territory.

Denominational names unknown. The wonderful unity in which the missionaries are working may be seen by the following incident related by Rev. C. H. Pratt in *The Missionary Survey* of November, 1913, the organ of the Southern Presbyterian Church.

"To any who may be expecting to see a Southern Presbyterian Church, so named and known, established in the Orient, the following incident will come as a shock. I asked a man who has been a member of the Kwangju Church for years and an officer as well if he had ever heard the name Presbyterian or knew what it meant. To both of which queries he replied that he did not know and had not heard. The words Methodist and Baptist were also unknown to him. My earnest prayer is that none of the differences that separate between us who name His name in the West may be propagated or even understood in the great East. In a land where people worship ancestors and do sacrifice to devils and worship the image of a goose at the end of a long pole, it is impossible even if one had a mind to do so to make them understand why we have divided the body of Christ. Who knows but some day the Orient may rise and lead us into that unity for which our Lord prayed 'His prayer of blood, and which now through the centuries has remained unanswered. It shall have answer.' "

"O how could they?" An amusing illustration of the strangeness of this idea of coöperation to some in the home-land was given during the Jubilee. One of the speakers was dilating to her hostess, a charming, little, old lady, and an ardent Presbyterian, on the wonderful unity and brotherliness of the missionary churches in Korea.

"You know," she said, "when they made the agreement about territory there were four hundred Methodist churches that were obliged to enroll themselves as Presbyterians, and they did it cheerfully."

"How wonderful!" breathed the old lady, her bright eyes shining, her cheeks glowing with soft pink.

"But then, of course, there were four hundred Presbyterian Churches that had to become Methodist," continued the speaker.

"O how could they?" said the startled, little, old Presbyterian lady.

Christian unity: (2) Union medical work.

But they could and did; and the result has been wonderful efficiency for the work of Christ. Having once established the brotherly principle, the missionaries are proceeding to act it out in every department of their work. There is, for example, the Union Severance Hospital in Seoul. This crowns all the independent medical work of the various missions in one great institution, of which all are proud. Here is the medical college in which all the Korean students are trained. It takes only Christian students and sends out not merely skilful surgeons, but men with the passion of the Kingdom of God in their hearts. It was a great experience to see fourteen splendid, manly fellows receive their diplomas. It is beautiful to know that the professors regarded evangelism as much a part of their responsibility as teaching biology or surgery.

Tribute to medical missionaries.

From the time of its founder, Dr. H. N. Allen, the college has attracted to itself a remarkable group of medical men. James S. Gale, one of the leading missionaries in Korea, says of the medical missionary: "He is the man who

helps break down the ignorance and unreasonableness of non-Christian nations; he is the ambassador of the law of cause and effect, that the Orient has been out of touch with for all these ages. * * * He is the representative of the advanced world of Christian thought and no mission can afford to be without him."

Enlisted through a study book.

One of the recent additions to the Severance Hospital staff is Dr. N. H. Bowman, who told this story of how he came to be a medical missionary. He was a specialist in private practice in the home-land, he said, when he picked up one of the series of mission study books which the women have been using in their societies for the last ten years and more. He read of the needs of medical missions; he was deeply stirred; he determined to support a substitute, but could get none of his friends or acquaintances to go. He then decided that perhaps God wanted him and not his money; he gave up his practice, and volunteered for Korea. People love him so dearly that it is said that Bowmanitis is a contagious disease in Seoul.

One way to help the Kingdom.

Many Christians are wishing that they could do something to advance the Kingdom of Christ. They forget sometimes the simple tool that lies so near their hand. It is a small thing to give a mission study book to a friend, but reading this simple book enlisted a great soldier of the Cross. I know of a woman who is supporting a medical missionary in China, who was first interested

through the reading of a mission study text book. The present of another book led a college girl to invest her life in service in India. How many of these books have you circulated? What study classes have you started?

Women's hospitals. Women's hospitals perform a valuable service in Korea as they do in all Oriental lands. It is difficult to reach ladies of the higher classes in society in general hospitals. It has been the custom for centuries for such women to live in seclusion. A well equipped, efficiently managed woman's hospital helps to reach many of these women who are inaccessible to other agencies. The Methodist Woman's hospital in Seoul makes obstetrics a specialty. This results in bringing many of these secluded women to them. One of these timid, little ladies rode one hundred twenty miles to the hospital—sixty of them by ox-cart, and when the patient was received she was apparently a dying woman, her pulse being 39 and her temperature 96°. After a trying experience involving several severe operations, she went home well. There were no Christians in her village of one hundred twenty families when she returned home. Within a year she sent word that all were willing to be Christians and asked that teachers be sent.

An unfair discrimination. Why is it that even in Christian countries there is a lack of appreciation of the importance of endowing girls' schools, women's hospitals and colleges, or even women's missionary societies? Women are quite as oblivious

to these needs as are men. There are ten women who will leave something in their wills for Harvard or Yale to one who will give to Smith or Wellesley. So also in the mission field: the biggest hospitals, the best operating rooms and the largest staffs are not supplied to the hospitals for women and children, although they suffer most and get least care. Christian women ought to see that there are many well equipped hospitals and that women's hospitals are never left hanging on the shoulders of one woman physician, as is too often the case.

Reproach to American women.

One glory of American women is the great women whom they have sent out into medical missions; their reproach is that they have so poorly supported them. It is not too much to ask that each woman's hospital throughout the Orient have three resident American physicians. This would make it possible that there should always be two on duty, when the necessary furloughs interrupt the service. It would also mean that the doctors had time and strength for dispensary work, itineration on the field, and direct religious work. How can one woman direct a hospital, keep accounts, write reports, train nurses, perform operations, care for the sick, and do it all while learning to use a strange language? If not enough medical students volunteer as missionaries, we should go after them and find them; if it costs too much for a girl to face all the years of study necessary to get a medical education, we should found scholarships and make it possible. The supplying of

medical missionaries for Oriental women is laid on the shoulders of American Christian women. The opportunity to do one of the greatest pieces of constructive work lies at our door. It will need money, a great deal of it, from those to whom God has given wealth. It will mean bigger plans and wider vision. It will mean a survey of the whole question and the making of plans for its solution. Probably no medical women in the world could render quite so significant a service to the Kingdom as could those in charge of women's hospitals and schools of medicine in the Orient.

Christian Unity: (3) In Education. Christian Unity is shown (3) in the system of schools. It is planned that these shall all culminate in a great Union University and that no denominational school shall be unrelated to the whole enterprise. It is especially interesting to see this principle at work in the education of girls. The girls' school means as much to Korea as the women's hospital, but is more firmly established. Korean parents are really beginning to appreciate the importance of educating their girls. It was such a pleasure to visit the Union Girls' School in Pyeng Yang. Every one in the graduating class of fourteen was engaged to teach before she finished school. Insistent calls are coming from every mission field in Korea that they simply must have teachers.

The first college graduates. A book would not suffice to tell of the charm of these Korean schools. The air is fairly vibrating with the joy of young girls who

look out into a life never before seen by Korean women. We were at the commencement exercises in the great Ewa school in Seoul where the three first girls in Korea to take a full college course were graduated. The curtain which used to divide the men's seats in the church from those of the women was down. Fathers and mothers, big brothers and cousins were there to see the beautiful, modest group of students take their places in the front seats reserved for them. The students sang choruses while one of their number played the organ, a wonderful accomplishment in Korean eyes. The audience freely expressed its pleasure. When the three girlish figures in student gown and cap stepped forward to receive their degrees from the hands of the president, there was a hush as if the audience realized something of the meaning of the occasion.

Industrial training.

In the school at Pyeng Yang, in that at Syen Chun and in the Presbyterian school for girls in Seoul we saw interesting beginnings of industrial work. One of the tasks of the Korean woman is to keep the linen garments of the family beautifully white and clean. In the students' laundry in Seoul we saw the girls paddling the white linen robes with smooth wooden paddles. As their shapely arms rose and fell rhythmically, they laughed and chattered and had the best possible time. In addition to laundry work, the girls have thorough training in domestic science and art. They cut and make their own clothing and help in the preparation of food. Many of them are paying their way through school

by making fork-dipped chocolate drops, for which there is a ready sale on the trains and in the foreign settlements to candy-hungry Americans. Boys, too, have their industrial training. Fine embroidery in Korea has always been the work of men. It was interesting to see boys embroidering the most life-like and ferocious tigers on banners that would have delighted the hearts of Princeton undergraduates. Besides doing this remarkable embroidery, the boys of Rev. E. W. Koons's school in Seoul weave ginghams and cottons and pongees. Mr. Koons showed us a tiny room over the gate where three boys had lived, bravely enduring bitter cold and crowding, in order that they might secure the much-coveted education. One of them came to him discouraged and ready to give up because he could not keep up in his lessons. He found that the boy was starving himself. He lent him money enough to get proper food, and found that the boy could do his full tale of work at the loom and yet maintain his standing in his classes without difficulty. We saw the sturdy, happy-faced boy busily at work weaving a fine piece of pongee silk.

Federated action.

I have kept the best of what these united Korean missionaries are doing until the last. They have formed a Federal Council of the Protestant evangelical missions in Korea. Out of this representative delegated body has grown a Federal Educational Senate to which the coöperating missions have committed final control and authority in all educational matters. The purpose of this Educational Senate is stated to be the avoid-

MISS M. M. CARPENTER'S KINDERGARTEN IN TOKYO.

ance of waste and duplication of effort, to secure complete occupation of the field, to unite in a single system all the Christian schools by standardizing courses, regulating requirements for graduation, superintending examinations and conferring of degrees. To this end an executive secretary has already been appointed, who is in effect a superintendent of schools.

Educational survey.

The value of this sensible and statesman-like policy has already become apparent in the two years of its operation. It has been much more easy to secure government aid and coöperation. Uniform curricula for the lower schools have been submitted and approved, and a special list of text books prepared by the Senate has been authorized by the Japanese Department of Education. A complete survey has been made of the needs and resources of the schools and a budget prepared setting forth the investment which must be made if Christian schools are to keep their relative place in the educational scheme of Korea, and are to continue to meet the developing needs of the people.

Financial needs.

In this business-like document are items calling for the founding of twenty-five new academies, twenty thousand dollars each. For their equipment two thousand dollars each. For a building for the Union College at Seoul at one hundred thousand dollars, and for an additional one hundred thousand dollars for building within five years. For twenty-five industrial departments in the academies at five thousand dollars each, and

for a trade school that shall cost, including endowment, three hundred seventy-five thousand dollars. While these and other needs demand nearly a million dollars in buildings and fifty thousand dollars annual income, the proposed investment represents true economy. There is adequate provision for the whole field, there is to be no over-lapping, there is one strong Union College, one medical college, one great trade school, and enough boarding schools and academies properly placed to provide for the needs of the present generation. The beauty of it is that the missions are a good deal more likely to secure the million dollars thus carefully planned for and scientifically distributed than they would be had they asked for a smaller sum without such careful deliberation.

Foreign mission reflex.

If foreign missionaries can forget denominational shibboleths in united action of this kind, why is it not possible in the homeland? The money which is wasted in planting rival churches in small communities, in poorly planned location of churches in city communities, in duplication of effort in city missions, philanthropies, and hospitals, would more than finance the foreign missionary enterprise of the world. How the cause of Christ would leap forward, could the Protestant forces of one of our great cities face their task with a unity equal to that of these Korean missionaries. What increased efficiency would come, for example, if the entire Protestant Sunday School work in a large city could have a city superintendent of Sunday Schools appointed by an educational senate

which had authority conferred upon it by the federated churches of the city. Such pioneer experiments as Korea is making are of the highest value. The reflex benefits of one such undertaking, successfully accomplished, are worth more financially to Christendom than all the money invested in Christian missions in a hundred years. Christian unity is coming through coöperation. The longest way round has again been found to be the shortest way home, for the strongest blows against the dishonoring divisions of Christendom are being struck on the foreign field.

A deferred answer.

Our Lord prayed that His disciples might be one as He and His Father were one, in order that the world might believe that God had sent Him. Our divisive definitions are one of the reasons for that unanswered prayer. Thank God for brave, little Korea, holding up to a bewildered world a living proof of the fact that Christians really do love and trust one another enough to work and to plan as one for the coming of the Kingdom of their common Lord! Thank God for the standard carried ahead by heroic missionary hands in many lands which summons the long-divided Church of Christ to step forward together for the conquest of the world!

Missionary Heroism.

Modern improvements are very new in Korea. It has only been within the last few years that missionaries could count on railways or decent highways. In their itinerating they have had to endure many hardships. *Life and*

Light (April, 1914) pays a deserved tribute to the heroism of missionary women who have cheerfully faced all the sufferings of pioneer days in Korea:

"They go from one dreary and dirty little village to another, caring for diseased bodies and lost souls, sometimes crossing rough winter seas, or angry rivers filled with ice, or riding pack ponies or even oxen over indescribable roads, climbing tiger and wolf-haunted mountains (with no other protectors than unarmed native coolies), eating and sleeping in little mud huts or cold, barn-like meeting houses warmed—if at all—with tiny, inadequate stoves whose most vigorous faculty is to throw out suffocating clouds of smoke. The thermometer often drops out of sight in the north and even in the south the mountain roads are covered with ice and snow in winter.

"Miss C. traveled through a driving blizzard, partly at midnight, over icy roads, nearly drowned in a half-frozen tide river, her wet garments freezing upon her ere she found shelter in a cold room full of charcoal fumes. Miss M. died of typhus contracted in a disease-striken village; Miss S. travels on horseback over the terrible mountain roads of the north, holding classes in the hungry villages, not returning to the warmth and comfort of her mission home for weeks or months; Mrs. G., a timid (?) little lady, for months is alone, the only foreigner in her far northern home, hundreds of *li* from missionaries while her husband journeys over a great territory; Miss P. died from a fall with her horse, traversing a treacherous bridge on her way to a class; Mrs. W. goes with five little ones in native chairs to teach the country Bible classes; Mrs. M.'s leg was broken while traveling on a bicycle to a class and rebroken during her return in a sedan chair at that time. She probably died as the result of overwork. Miss C., at midnight, with only worse than useless drunken coolies, crept on hands and knees over a dangerous icy pass to teach her women; Miss D. forded an icy stream and walked all day in drenched garments in a chilling wind, to keep an appointment with her class.

"A frail little woman traveled alone to a far northern station with only heathen chair coolies for company. As we have said, the

cold is extreme up there, in fact a recent letter told us their ordinary thermometer could not register so low. The coolies often drank heavily. The way led over some of the highest mountains with terrible ravines and glassy with ice. After nursing there for months, often night and day, herself ill and in need of medical aid, she returned again quite alone, down the river and over the rapids with strange boatmen her only comrades. She arrived just as the station doctor was leaving, and immediately was obliged to take up the whole responsibility of the hospital and strenuous conditions of illness."

The Summons

By all this brave investiture of life they summon us to fight the same good fight of faith, to adventure for Christ our all of influence and service, to endure hardness as good soldiers, and to share in the joy of our Master's triumph.

CHAPTER VI.

AIM:

To show the need of Japan for an aggressive reinforcement of missionary effort; to indicate the new attitude toward Christianity on the part of leaders and people; to set forth the varied activities of Japanese Christians and the most pressing needs.

OUTLINE:

I. Introduction.

Rise and significance of modern Japan and the importance of mission study.

II. Japan's Spiritual Need shown by

A. Insufficient ethical standards.
B. Testimony of leaders.
C. Student unrest.
D. Popular interest.

III. The Church's Opportunity

A. Necessity of reinforcement shown by

Statements of Japanese Christians.
Extent of unoccupied territory.

B. Bringing up the reserves.

IV. The Japanese Church.

A. Its quality:

Loyalty.
Devotion.
Altruism.

B. Illustrations of the Gospel's power.

Pastor's wife.
Hirata San.

C. Its influence.

Disproportionate to numbers.
Unregistered supporters.

V. Outstanding Features of Christian Propaganda.

A. Evangelism.

1. In girls' schools:
   (a) Converts.
   (b) Student activities.
2. Three years campaign.
3. Newspaper evangelism.

B. Social betterment.

Under government direction.
Social settlements.
Factory classes.
Working girls' homes.
Salvation Army.
Laborers' Reform Union.
Welfare work.

C. Education.

1. Field, how restricted.
2. Female education, why important.
   (a) Colleges.
   (b) Secondary schools.
3. Kindergartens.
   (a) Increase.
   (b) Influence.
   (c) Importance.
4. Student hostels.
5. Christian literature.
   (a) Original.
   (b) Translated.
   (c) Bible circulation.
6. Other activities.

D. Conclusion.

SOME TEACHERS AND PUPILS IN KOBE COLLEGE, JAPAN.

CHAPTER VI.

THE HIDDEN LEAVEN. JAPAN'S RESPONSE TO THE GOSPEL.

Rise of modern Japan.

In all the remarkable features of the nineteenth century, none was more unbelievably strange than the rebirth of Japan. Fifty years ago Japan was still in mediæval days of isolation. The feudal system was almost undisturbed. The proscription boards which forbade Christians or the Christians' God to set foot in Japan still stood at the crossroads. Within the memory of living men, Japan has done away with feudalism, established constitutional government, universal and compulsory public schools, developed railways, a postal and telegraph system, factories, modern cities, and a navy and army. She has fought and won two wars, and secured recognition as one of the great nations of the world. With marvelous open-mindedness, Japan has gone to school to the nations of the world that she might make the best ideas and appliances of every land her own. No people ever made a more brilliant record of sheer achievement in so short a period of time.

Significance of modern Japan.

Japan's development has a profound significance for all the world. The Great Strategist does not call a new power of the first magnitude into the field for

naught. To study Japan, her ideals, achievements, needs, weaknesses, greatness, with open and sympathetic eyes is a duty. No more urgent or fruitful study of contemporary life opens before American Christians. There are evil or prejudiced forces in each nation which tend to distort the facts and to create misunderstandings which are the stuff out of which trouble is made. To strengthen the ties of friendship between the two peoples, to enlarge the sphere of general information, to spread sympathetic appreciation is the task of true statesmanship. Because Mission study may help to do this it becomes one of the most fruitful forms of Christian service in these days of ever-increasing complexity of relationship between the East and the West.

Spiritual contact.

The material and political results of Japan's contact with the West are written large in changes that cannot be denied. The spiritual results though less tangible are not less profound, and are destined to be more permanently influential. A failure to see this has caused Japan to receive far less attention as a Mission field than is her due. Some, overwhelmed with the glory of Japan's achievements, have felt that she did not need the Gospel; others that she would not receive it; and still others that there were Mission fields where the need was more urgent and the rewards greater. Facts seem to show, on the contrary, that Japan's need of the Gospel is desperate, that her response is not lacking, and that she is one of the most if not the most strategically important Mission field of the entire world.

Outer aspect deceptive.

It is no wonder that some fail to discern the need. Japan is so beautiful! The train runs swiftly from one charming village to another, through tiny fields of marvelous fertility, by rosy avenues of cherry trees, along the shores of blue seas thick with fishing boats, or through forests of lusty young pine trees. Everywhere there is thrift, order, cleanliness, beauty, and a radiant charm that make you long to clap your hands like a child at a picture show. But the need is there. Man does not live by beauty alone, and closer, deeper scrutiny only serves to show that the Japanese, exactly as much and no more than all other nations, need Christ.

A village council.

This need was brought strikingly before me by a walk which I took to the post office in a little city of perhaps five thousand inhabitants. I had been thinking of the peace and beauty of the scene. The little town was surrounded by hills pink with peach blossoms. A picturesque Buddhist temple, in its grove of noble pine trees, was perched on a hillside overlooking the town. Little laughing children were playing in the streets. Was there need here, deep spiritual need? As if in answer to my unspoken question came the story of conditions that could, alas, be duplicated in many another picturesque town. A father and mother had died quite suddenly, leaving a daughter twelve years old and a son a little younger. There were relatives in the village who might have helped, perhaps, but who declined to assume the burden. A conference was

held by the Buddhist priest, the principal of the school (both university graduates), the postmaster, and other leading citizens to see what could be done to make the children self-supporting. After much discussion it was decided that the only thing to do was to buy the boy a begging bowl and so start him out in business, and to enter the girl in a licensed brothel. The postmaster, the only Christian in the group, telegraphed to a missionary friend, who assumed responsibility for both the children, got the boy apprenticed to a carpenter in a town about twenty miles away, and the girl admitted to an industrial training school.

Japanese recognize need.

The most thoughtful leaders among the Japanese are expressing their sense of Japan's need of the Gospel. A little more than a year ago the Nippon Religious Association held its first meeting. Four hundred men were in attendance, including a large number of Shintoists, government officials, and teachers. In speaking of the fact that the religious bureau had been recently transferred to the educational department, Baron Sakatani said that it bore eloquent witness to the growing recognition of the importance of religion, that since the latter days of the Meiji era the influence of religion had come to force itself upon the general public. When the minister of education was asked by Christian representatives why the bureau of religious affairs had been transferred to the department of education he said: "Chiefly because we wish the people to realize

that there are two great forces needed for the uplift of the national life: one is education, and the other is religion, and they should be co-ordinate."

While no definite mention was made in this meeting of the need of Christianity, the fact that Christians as well as Buddhists and Shintoists were invited showed a new appreciation of religious need. During evangelistic meetings recently held in Sato the drift of public opinion toward Christianity, as best adapted to satisfy this need, was very evident. The Governor of the province sent greetings, as did the Mayor and head of the Kyushu railway department.

Count Okuma's testimony. Among many striking individual testimonies to Japan's spiritual need is that of Count Okuma, the Prime Minister. In his address delivered on the occasion of the Jubilee of Protestant Missions in Tokyo (1909) he said: "The Sages of China and Japan have taught many noble truths, but they have too much neglected the spiritual. Now, no nation which neglects the spiritual can permanently prosper. Modern civilization takes its rise from the teachings of the Sage of Judea in whom alone is found the dynamic of progress." After speaking of the debt which he owed to Dr. Verbeck, the great missionary who had been his teacher, he continued: "Anglo-Saxon civilization is that towards which the Japanese aspire and to which they are approaching. This is of the greatest importance for us. The missionaries have been exponents of this civilization. There is, however,

much yet to be done; for, from a religious point of view, Japan is in a starving condition. It is *most* important to have good food and good drink.

"You are to be congratulated on the work of the past fifty years, and the victory is yours for the future. But we must not forget that life is more important than discussion. It was the life of Dr. Verbeck that influenced me more than his teaching. So it will be with you, and the success of the next fifty years will depend largely on what you are."

Unrest in the student body.

Further evidence of the consciousness of spiritual need is found in the student body. This is exceedingly large and influential in Japan, where government universities not infrequently enroll five thousand students. For years this body has been quite openly agnostic or atheistic as is shown in the student census in which all but a numerically insignificant minority have recorded themselves as without religious belief. Today a new spirit is stirring. In the student meetings held in Kyoto in 1913 there were five hundred names given by those who avowed themselves interested in investigating the claims of Christ. Dr. Gorbold of Kyoto has on his list of correspondents one hundred fifteen young men who write to him in regard to the religious problems pressing upon their hearts. Mr. Kurihara, the secretary of student work in the Young Men's Christian Association of Kyoto, says that the students of Japan are famishing for spiritual culture.

Tracts eagerly read.

An illustration of the eagerness with which people of every class read religious appeals was given during our visit to Kyoto. As we were about to start out for an afternoon of visiting various Missions we were given a big bunch of tracts to distribute in the many street cars we should use in getting about the city. It was a new experience and we demurred a bit through shyness.

"They will all be pleased to get the tracts," we were told. "I never knew one to be refused or thrown away. You may be sure that each leaflet will be read and carried home to give to others."

After our kind friend had instructed us regarding the proper Japanese manner of handing out a tract politely, we began in our first street car to distribute tracts to all the passengers. Sure enough, when we left the cars all eyes would be glued to the little leaflets.

"Anyone could give out thousands. It would make a good missionary work for one unable to do anything more strenuous," said our friend, as we swung out of a car.

"What did those two officers say to you, the two who sat up so straight in their new uniforms?" I asked.

"They did not wait for me to give them a tract," he replied. "They asked for one. You see the Government requires them, once a week, to line up their men and lecture them on ethics. Army officers often come to missionaries for such material, when

they don't know what to say. Those two officers will commit those tracts to memory and repeat them to their men tomorrow."

"What were the tracts about?" I asked.

"One of them was an account of the sinking of the Titanic; telling how the women and children were saved first and how the band played, 'Nearer My God to Thee.' On the second page was a translation of the hymn. The other was about the clean heart and the evil heart, and spoke of the uselessness of forms and ceremonies unless the heart itself were first cleansed. It spoke of Jesus' power to regenerate the life. Sometimes I have given officers a part of the Sermon on the Mount and they have repeated it."

The work of one tract.

A striking illustration of the influence of a single tract is given by Miss M. A. Claggett, of Tokyo. (*Christian Movement in Japan*, 1914, p. 217.) She was working on famine relief in a district where not a grain of rice had been harvested during the year and where there was widespread suffering. She heard of a village of five hundred people which, though suffering like its neighbors from the total loss of its rice crop, was able to care for all its own poor. She found that in this village a man had received some twelve years ago a tract on "Sin" which he had read again and again. He showed it to the other villagers and they agreed to banish all intoxicants and to form a mutual help society. When she visited this village an audience of five hundred people greeted her,

SOLD BY THEIR PARENTS, RESCUED BY THE MISSIONARIES.

listened with interest, accepted tracts and books, and said, "Though we do not need any physical help, that is no reason why we should not receive some of the good books and listen to her good words."

A time of opportunity.

Many circumstances have conspired to make the nation feel, as never before, its need of spiritual help; the death of the beloved emperor and empress, the navy and army scandals that weakened the people's confidence in loyalty as a saving force and the revelation of widespread immorality and corruption that seemed to be destroying the nation. This time when the nation is conscious of its need is the hour when the Christian Church should reinforce every agency for presenting Christ, the Divine Redeemer, to the people. In many Missions the policy of the last ten or fifteen years has been one of "watchful waiting." Few new missionaries have been sent, or aggressive new enterprises started; with the result that in not a few cases the available missionary force is actually smaller than it was ten years ago.

The need for advance.

At the time of the Continuation Committee Conferences held by Dr. John R. Mott, the whole question, the need of enlarging the missionary force, was discussed by Japanese Christians and the foreign body separately. In both conferences the conviction was expressed that Japan is not adequately supplied with missionaries and that the need will not be met by less than double the present evangelistic force. An editorial in the *Shinjin* (March, 1913) by Dr. Ebina

well expressed the views of Japanese Christian leaders. He answered some of Dr. Mott's questions as follows: (1) "Are missionaries needed in Japan?" "They are greatly needed." (2) "Shall we increase the present force?" "Yes, largely—up to the limit of men and means. Send us two or three times as many as we have now. Let us have all the evangelistic force that can be spared from the West." (3) "Should the missionaries be in the centers or in the country places?" "In both, it is not necessary to draw the line." (4) "What should be their work?" "Anything and everything." Dr. Ebina then proceeds to enumerate the many services which missionaries may render in the spirit of Christian fellowship.

In many of the Japanese reports emphasis was laid on the need of foreign missionaries in country districts where it was shown that eighty per cent. of the people live, still for the most part unevangelized. Forty million people, so it was shown, were outside the reach of the present Christian forces, Japanese or foreign.

Unreached territory.

A few examples will suffice to show the extent of unevangelized Japan. In Ibaraki Province there are thirteen million people of whom forty thousand live in Mito, the capital. There are forty-five cities, three hundred thirty-six towns, two thousand thirty-three villages in this province. Christian workers, Japanese or foreign, are located in eleven cities, two towns, and thirty-six villages. Christianity has been proclaimed in

but seventy-two places. There are but thirty Christian workers in all. Not ten per cent. of the people have once had the opportunity to hear the story of God's redeeming love; not five per cent. have had Christian instruction which would make intelligent belief possible.

Some of the most destitute prefectures are given below. The figures following the name of each prefecture indicate the number of people to each missionary. Shiga (762,000), Yamagata (911,000), Okinawa (501,000), and seventeen others with more than two hundred thousand to each missionary. In these same prefectures the number of Japanese Christian workers in no case exceeds one to fifty thousand and in several cases is not one to one hundred thousand inhabitants.

Bringing up the reserves.

In view of needs like these in a country which many have regarded as over-stocked with missionaries is it not time to bring up the reserves? The story is told that during the siege of Port Arthur a small detachment of Japanese became separated from the main body of the army, and found themselves, when the rest retreated from an unsuccessful attempt to storm the heights, in a sort of pocket, part way up the hill. Here they were hidden from observation of the enemy above them, but could be seen by their own army. They had neither food nor water, and since they must perish, determined to sell their lives as dearly as possible in an attempt to storm the position above them. This decision they signalled to

the main body of the army. Some one (I think it was Lyman Abbott) has imagined that these soldiers were missionaries and that the Japanese army, copying the Church, would say:

"What foolish fellows to throw away their lives in such a foolhardy undertaking. Do they expect to accomplish anything?"

"How I do admire heroism," says another, "it is so noble and romantic, perfectly thrilling!"

"Let us send the noble fellows some help, a *whole company* of soldiers," says another officer.

But being Japanese soldiers and not American Christians they did not act that way. They brought up the *entire army*, took the position, and captured and held Port Arthur.

Quality of Japanese Christians.

Not only is the need of Japan for the Gospel desperate but her response to the Gospel is worthy of the greatness of the people. This was shown in the loyalty of the Roman Catholic Christians. When the expulsion of Christianity was decreed these gave up their lives by thousands rather than betray their faith. Nor were all the centuries of proscription, when death was the penalty for harboring a Christian or reading a Christian book, sufficient to blot out the faith. Dr. Griffis states that in 1871 he saw bands of Roman Catholic Christians roped together by hundreds and sent off to distant mountain prisons. When religious liberty was made a part of the new constitution families were found who had maintained unbroken their Christian faith and traditions.

The fundamental Japanese virtue of loyalty is splendid soil in which to plant Christianity. In fact, it has been a misunderstanding of the relation of Christianity to their national loyalty which has retarded the growth of Christianity. As soon as the Japanese clearly understand that Christ makes them better and more patriotic citizens and more loyal friends one chief obstacle in the way of many earnest souls is removed.

Two eminent converts.

The joyous whole heartedness of the Japanese receives conspicuous illustration in the lives of two recent converts, though it is found as truly in thousands of humble Christians. Mr. Morimura is a merchant well known in commercial circles in America and Japan. After a long search for religious satisfaction in Buddhism and Confucianism he began to study the Bible. For two years he prayed for light, and light came. His joy in service, his devotion to Christ, his liberality in giving are making a profound impression of the power of Christ to transform life. A business woman, a banker of great wealth, Madam Hirooka, is another witness to the power of Christ. Although a woman beyond middle life at the time of her conversion, she has given up her business that she may devote her time and her money to the service of Christ. Her public addresses are full of spiritual power.

"I was in prison."

While in Tokyo I saw another illustration of the quality of Japanese Christianity when I visited the home for ex-convicts founded and maintained by one Christian man of

rarely beautiful spirit, Taneaki Hara. He received us in the tiny guest room of the home which was constructed by ex-convicts—carpenters, plasterers, masons—who had been rescued in the home and were now earning an honest living in Tokyo. In simple, broken English he told us the story of his work: the pity for those whom none pitied which led him to take into his home despairing, hardened men, and try to win them by love and sympathy to righteous lives. It was in 1883 that the first feeble beginnings were made. Since that time fourteen hundred seventy-six men have been befriended: robbers, thieves, forgers, murderers, incendiaries, gamblers, and vagrants. One of these men had been in prison one hundred times, nearly six hundred had been in prison more than once. Seven-tenths of the men are now known to be living honest, self-respecting lives. More than a hundred have died; the whereabouts of one hundred forty-eight are unknown; one hundred seven have committed crime since leaving the home.

In 1904 a similar work for women was begun, and since then two hundred fifty-two women have been befriended in the home erected for their use.

A cloud of witnesses.

But why multiply instances? There is Mr. Ishii, the George Müller of Japan, who in a like boldness of faith claimed God's promises and carried on a great orphanage in simple reliance on God's willingness to provide for all their needs. His recent death has resulted in the election of his successor, Mr. Ohara, a wealthy man who had

been won to Christ by the wonderful power and beauty of "Father Ishii's" faith in God. There is Joseph Hardy Neesima, a prophet of God; Uchimura Kanzo, scholar, writer, preacher of righteousness; Colonel Yamamuro of the Salvation Army; Professor Nitobe of Tokyo, President Harada of the Doshisha, and scores and hundreds of others who are living epistles of the Gospel of the grace of God.

Two humble Christians.

Two instances may be permitted of Christians not notable whom it was a personal pleasure to meet. The first was a pastor's wife in a little church on one of the islands of the Inland Sea. As we stepped out of the street and put off our shoes in the tiny vestibule, the sliding paper doors were gently shoved apart and there in the doorway, like a gracious hostess, knelt the pastor's wife to welcome all who came. With gentle courtesy she conducted us to a place on the mat, and provided cushions lest the awkward foreigners should become fatigued by sitting on the floor. The missionary told us her story. She had been an educated woman carrying on a prosperous little business in Tokyo. This she had given up when she married, to live on the pittance of salary received by a Japanese pastor of a struggling church on the islands. Cheery, resourceful, gracious, she has made her life a power among the island people. Each day of the week she goes in her little boat from island to island to conduct Bible classes. Sometimes in cold, stormy weather this involves real hardship and danger as the sea currents are swift

and treacherous between the islands. Hidden away in this humble village we found this beautiful life of faith and courage and devotion.

Regeneration of Hirata San.

The other was a very different life, and evidence of God's power to save to the uttermost. We spent three days in cruising on the Inland Sea with Captain Luke Bickel of the Fukuin Maru, a missionary ship which works among the island people. In four hundred centers located on every island in the group that dots the Inland Sea the white-winged ship and the good Captain are welcome. Fourteen years ago there were no Christians on the islands, and such a prejudice existed against Christianity that it was difficult to get an opportunity even to speak of Christ. The first crew of the Fukuin Maru had to be picked up wherever Captain Bickel could find them. Hirata San was the coxswain of the crew, a thorough reprobate.

"His crafty eyes," said Captain Bickel, "looked straight in the direction of the eight cardinal points of the compass all at once. He had one virtue; he was cheerfully, openly evil. He gambled, stole, lied by preference, drank heavily, and dearly loved a fight. All this he did and worse. Man has a soul, they say; we tried to find his for two years, but never got a glimpse. * * * Then something happened. He began to inquire, but how? Ignorant to the extent of not being able to read or write the simple Japanese Kana alphabet, morally crooked in all his ways—was there any hope of his being changed?

"We did not believe him sincere then, nor did we later when he professed faith in Christ. We refused baptism, but there was a change, a change at last, slight indeed, but growing in force continually, until the man became completely new. No figure of speech is this or saintly cant, but hard, solid fact. He was changed

from a gambling, lying, thieving, quarreling, ignorant tool of the Evil One into a true child of God. He pored over the old Book of books in every spare moment. And so we left him to God's spirit. The harsh hands became gentle, the pride of other days became loving humility that would not be denied, the shrewdness of evil times turned to a remarkable thoughtfulness and resourcefulness in finding ways of service."

We saw this new Hirata San, the man in whom the Lord Jesus had wrought a miracle. In his little boat he goes before the Fukuin Maru as a sort of scout, a colporter, who makes ready the way for the gospel ship. His ugly face simply shines with gladness. He has not only learned to read the Bible but committed to memory a good part of it. He is a forceful speaker, but humble and restrained, so that he has very great influence. We took the communion with him and scores of other happy Christians on the ship's deck on Easter Sunday.

The Japanese Church.

Japanese believers have been gathered into churches which have had an influence out of all proportion to their numerical strength. This is partly because so many of the converts have been drawn from the Samurai class. Although Protestant Christians number only eighty thousand out of a population of fifty millions, yet their representatives sat in a position of equality with Shintoists and Buddhists in the conference of the three religions called by the Government. It was a distinct triumph for Christianity when the Government thus publicly recognized it as one of the three established faiths of Japan. During the conference,

too, the Christian representatives (Japanese) were treated with marked cordiality and were able to advance positive programs in regard to religious education. This is nothing short of remarkable when the numbers of the adherents of Christianity are considered.

Testimony of Count Okuma.

The Prime Minister, Count Okuma, has borne striking testimony to the influence of this Christian Church, Protestant and Catholic. He says:

> "Although Christianity has enrolled less than two hundred thousand believers yet the indirect influence of Christianity has poured into every realm of Japanese life. * * * Christianity has affected us not only in such superficial ways as the observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. * * * Japan received Buddhism and Confucianism from India, China, and Korea, and under their influence she declined. But under the impact of western Christianized thought Japan has revived."

Numbers deceptive.

The numbers enrolled as church members are no true index of the spread of Christianity. A Japanese intellectual leader whose name and writings are well known in Europe and America, said to me in private conversation that his own conviction was that there were at least a million Christians in Japan, and that some of his friends believed that number to come far short of expressing the reality. He based this opinion on the number of ordinary men whom he met on the street or in the trains who made no concealment of the fact that they were trying to govern

their lives by the ethical standards of Jesus. "Where a Japanese accepts Christian ethics," he said, "the battle is really won."

When he was asked to account for the small number enrolled as Christians he said (in substance) that the Japanese tradition was not favorable to enrolling in any organization; that in a large city strongly Buddhist, for example, you might not find two thousand enrolled as members of the temples. So in regard to Christianity only the most ardent believers thought of avowing their belief or being counted.

Outstanding features of Christian activities.

Such, then, is the background of missionary endeavor in modern Japan; a nation alert, brilliant, successful, but with a growing consciousness of spiritual need, and a growing recognition of the value of Christianity. In this nation is a Christian Church which has already shown a capacity for the highest Christian character, and which avows its need of foreign help and coöperation in the task of evangelizing Japan. What are the outstanding features of the missionary answer to this need and appeal?

Evangelism (1).

A new emphasis is clearly seen on evangelism, evangelism that may, but does not necessarily express itself through the ordinary channels of evangelistic work. The schools, for example, are becoming ever stronger centers of evangelism. It is said, that out of a group of representative Christian leaders not long ago it was found that two-thirds of them had been converted in

Christian schools. The girls' schools in particular are centers of some of the strongest evangelism in Japan. In 1913 seventeen pupils in the Himeji School (Baptist) were baptized on one Sunday. In the Wilmina School at Osaka forty-six pupils were baptized during the year and all the twenty-two graduates were professing Christians. In Kanagawa a most gracious revival among the students has marked the school year. The beautiful Church of England School in Osaka under the leadership of the daughter of Canon Tristram has almost a continual revival of religion, and sends out its graduates to carry into some of the leading homes of Japan the fragrance of a devout Christian life. More than fifty per cent. of the girls in St. Agnes's School in Kyoto are Christians. In St. Margaret's High School in Tokyo two-thirds of the girls in the dormitory are Christian, and there are many inquirers among the day pupils. In the eight day schools in Tokyo and Yokohama under the Woman's Foreign Missionary Society of the East Japan Conference (Methodist) there were thirty-five baptisms among the children. In Kwassui Jo Gakko, in Nagasaki there were thirteen baptisms during the last school year. Miss Isabella M. Hargrave, of the Canadian Methodist Mission writes: "We consider our educational work, whether it be in the kindergarten, the primary, the academic, or the collegiate departments to be our most enduring evangelistic work." Of the eight girls graduated from the collegiate department of their Tokyo school in 1913 seven were earnest, baptized Chris-

tians. In the six girls' schools belonging to the Japan Mission of the Presbyterian Church in the U. S. A. there were seventy-one baptisms, and sixty-six out of a total of one hundred four graduates were professing Christians. The Southern Presbyterian Mission reports that a girl rarely leaves its Nayoga School without becoming a Christian. The Mission of the Reformed Church in the United States reports that eleven girls out of a graduating class of fifteen in the Miyagi School were baptized. The Reformed Church in America reports that a very healthy spiritual life is found in Ferris Seminary. It was discovered accidentally that pupils were meeting Sunday nights to pray for unconverted classmates, and that one of the Japanese teachers was meeting encouraging response in a volunteer class for inquirers which she was conducting Sunday afternoons. Eight girls were baptized in the Sturges Seminary in Shimonoseki. The Woman's Union Missionary Society reports six baptisms in its girls' school in Yokohama. The Methodist Protestant Mission reports that in the Girls' School in Yokohama nearly all the older girls have united with the church. The Universalist Mission reports a fine Christian spirit in the Blackmer Home for Girls.

The Woman's Foreign Christian Missionary Society has a girls' school at Takinogawa, Tokyo, of excellent standing. It has the regular middle school department and Bible training school, and also fine new departments of domestic science and music. The building for these last two departments

has just been completed at an expenditure of twenty thousand dollars. Nearly one hundred girls are enrolled in this school. The President is Miss Bertha Clawson. They also have kindergarten work with four kindergartens in Tokyo, two in Osaka, and one in Akita, Japan.

Student activities.

While the foregoing list of some of the principal schools is impressive in its showing of the large number of baptisms in these schools for girls, the Christian work done by the students is a still stronger evidence of the positive evangelistic influence of the schools. Fifty-four pupils and teacher in the Kwassui Jo Gakko in Nagasaki (M. E.) conducted nineteen city Sunday schools, with an average attendance of seven hundred. The four girls' schools belonging to the Woman's American Baptist Foreign Mission Society report that their students supervise and teach forty Sunday schools with an enrollment of over four thousand children, a larger number, by the way, than the adult membership of the churches of this denomination in Japan. Kobe College students are extensively engaged in the conduct of Sunday schools. The Miyagi Girls' School in Sendai has the remarkable record of twenty Sunday schools carried on by its students with twelve hundred children enrolled, and thirty-five church services and Sunday school services supplied with organists from the student body. Miss L. S. Halsey, of the Joshi Gakuin, Tokyo, reports that her girls conduct sixteen Sunday schools each week. Not to prolong

the list as it would be very easy to do, it is evident that one of the live centers of evangelism in Japan is the girls' school. The Women's Boards which, for the most part, support these schools are, therefore, taking a very direct part in the evangelization of Japan when they increase these schools, give them the best possible buildings and equipment, see that their academic standard is of the highest and send out women of ripe scholarship and devout and beautiful Christian life and culture, to train a generation of students who shall be Christian leaders.

The three-year campaign.

Not only in the schools for men and women is the passion of evangelism burning brightly; one of the most encouraging manifestations has been in the organization of a three-year, nation-wide campaign of evangelism. This is not a missionaries' movement primarily. Mr. Miyagawa, of Osaka, at the conclusion of the Mott Continuation Conferences voiced the call for such a united effort on the part of the Japanese Christians and the missionaries. The country has been districted, much preparatory work done, and definite responsibility placed on local churches. The prayer life of many is quickened, and the church roused as never before to personal testimony and witness for Christ.

A spiritual awakening.

Rev. William Axling, a Baptist missionary of wide experience, has recently written a report of conditions which he finds on evangelistic trips into the North and in the country lying about Tokyo. He writes:

"The change which has come about since the time of my early years in Japan in the attitude of the people toward Christ and His gospel is simply unbelievable. Twelve years ago the missionary and the Japanese evangelist were everywhere looked down upon, suspected and disliked. Today the Christian pastor and evangelist are in most places on this field among the most respected and looked up to men of the community. And the missionary is given an entrance to schools and homes and institutions, and is urged to give some message that will help the people to build character and develop true manhood and womanhood. I had the privilege of speaking in five public schools on this trip to the North. And in two other places the principals of the schools sent a messenger expressing their regret that on account of the Autumn *undokai* they were unable to ask me to speak at the school. At three of the places visited the meetings were held in the local theatre building, yet the attention and the response were most earnest and hearty. In one place the principal of the local school greatly astonished the audience by marching into the preaching place at the head of his whole faculty. Everywhere the people were hungry for the gospel.

"It has also been my privilege to have some part in the Tokyo section of the National evangelistic campaign and to participate in some of the campaigns outside of Tokyo. Everywhere there are indications that the Spirit of God is moving upon the hearts of the people. In almost every place where I have spoken the seating capacity of the meeting place has been taxed to its fullest. And the response to the invitation at the close has been most gratifying; usually at least twelve per cent. of the audience have quietly and thoughtfully taken some public stand. In the two-days' campaign in the city of Yonezawa over eighty people took a public stand for Christ. Here in Tokyo during the last two months the number will certainly run over a thousand. Everywhere the hearts of the people seem to be opening Christward."

Newspaper evangelism.

Another recent development in evangelism is seen in the growing use of the newspapers. Three of the leading secular newspapers of Japan published *The Life of Christ* as a

KAMEHAMEHA SCHOOL, HONOLULU.

serial last year. It is safe to say that they are quite as willing to take and publish news pertaining to the churches as are many newspapers in America. The distinctive use of the newspapers by missionaries as a means of wide seed-sowing was first done on any large scale by Rev. Albertus Pieters in the Province of Oita. He bought space at advertising rates, and then printed passages of Scripture, brief articles on religion, and discussion of doctrine. He offered to send Gospels and tracts without expense to any who applied for them. All answers were card-indexed, a friendly correspondence begun with the writers, and a religious periodical sent to them for six months. He had one thousand inquiries. The cost was twelve hundred fifty dollars a year for this wide seed-sowing in a province containing millions of people. Three farmers and a school teacher came to talk with Mr. Pieter from a district thirty-five miles distant. They had met regularly to discuss the articles which they had read in the newspapers, and came to him for further light.

Social betterment (2). Christianity proves to be a social leaven in Japan as elsewhere; and each year sees a broadening and a deepening of the social passion to serve one's fellow men, as the truest expression of the life hid with Christ in God. It was an American missionary, Miss M. A. Claggett, who was sent by the Japanese Government into the famine region of the north to carry on the government's philanthropic work of preventing the poor farmers from selling their daughters into servi-

tude or work in the cities. It was the Young Men's Christian Association of Tokyo which was asked by the postoffice authorities to give lectures in the twenty-seven branch postoffices of the city. They had formerly had Buddhist lecturers, but found them unsatisfactory, and so some of the finest Christian men of the metropolis are bringing messages of the social gospel to the twenty-seven hundred men in these offices. Employment bureaus, factory work, temperance reform, anti-tuberculosis work, prison reform, leper colonies, peace societies, homes for working girls, hostels for students, evening schools, social settlements, and Florence Crittenden rescue homes are among the many forms of sympathy and help which might be mentioned.

Shinkawa Settlement, Kobe.

Shinkawa, Kobe, was one of the vilest slum regions in Japan. Plague and cholera were annual visitors; the death rate was six times the general average; murders and drunken brawls were frequent; poverty and wretchedness universal. In 1909 a theological student, Mr. Kagawa, resolved to take this for his parish. He rented a tiny room and began to live and work among the people. He took as his motto, "To preach the Glad Tidings to the poor." He believed in the depths of his loyal Japanese heart, that the quickest way to uplift a community is to transform the individuals making that community. Services were held at five o'clock in the morning, because that was the only quiet time. From five to seven in the morning he has street preaching; late in the after-

noon bands of believers go out singing and testifying; all the evening men come to his rooms. In three years he has baptized a band of fifty men and women who are made over. The police say he is making their work easy. The methods of this unique settlement include Sunday schools, assistance with funeral expenses, help for invalids, medical attendance, a sewing school and night school. A gang of bad boys was broken up by adopting the ringleader and converting him.

Factory work.

Miss Bauernfeind of the Evangelical Association has carried on a most interesting work for factory girls in Tokyo. In most factories in Japan the women operatives are virtually prisoners, not being allowed to go outside the factory gates. Miss Bauernfeind is allowed by the officials of two large factories to hold meetings within the factory grounds. She does a great deal of personal work with the operatives in addition to holding the stated meetings. The factory management was so much impressed with the changed atmosphere that land was given free of rent on which to build a church and a kindergarten. Seventy little children belonging to the families of operatives attend this happy school. In Okayama Miss Alice P. Adams of the Congregational Mission has not only religious services for factory girls, but day schools for the night shift, night schools for the day shift, a day nursery, and a hospital, which minister to about five hundred women every year.

Factory conditions.

The factory conditions of Japan constitute a distinct menace to the future health and morals of the nation. Even with the experience of western nations before her Japan seems likely to repeat the same costly errors which have disgraced these nations in the past. Young children are allowed to work shockingly long hours. Little or no protection is given by the law against the greed of employers. Dormitories and meals are furnished by the factories, and the operatives are virtually prisoners during their contract. One shift of girls goes to bed in the same beds from which the other shift has just risen. Because the suffrage in Japan is largely restricted to the moneyed classes it has been impossible to secure legislative action; one sorely needed law having been saddled with a rider which made it inoperative for sixteen years. Under conditions like these the need of some agency to ameliorate evils which it cannot change is at once apparent.

Matsuyama Working Girls' Home.

One of the strongest of these agencies is the home begun by Mr. Oneoto, a man whom Christ had saved from a life utterly destroyed by debauchery. After his conversion he worked in the cotton factory in Matsuyama, and there became acquainted with the terrible conditions surrounding the working girls. The story of how these poor exhausted girls after twelve hours of work welcomed the classes in reading and writing which he held early in the morning or in the evening as they came from work is a touching evidence of the

ambition that stirs in the hearts of the most unfortunate. The classes finally led to the establishment of a boarding house which should be a real home. Friends gave money for land, a dormitory, chapel, night school, and hospital. The girls have a playground and a garden which are their delight. Even under the hard conditions of factory work these girls are in better health, do more work, save more money, and in every way are happier and brighter than the others. Good food, sleep, purity, and a loving home atmosphere actually seem to work miracles. The home has attracted such favorable government attention that it has become quite famous, and Mr. Oneoto has been recognized as an authority by experts who wish to get his results without the sacrificial love which he and his good wife put into this Christian home.

Salvation Army work. The Salvation Army has entered into sympathetic contact with the problems of the Japanese toiler condemned to work from twelve to sixteen hours daily and crowded into tiny tenements that preclude all privacy. In their Workingmen's Homes they are making a beginning with the unmarried workmen, and in their first-hand study of conditions are gathering material that will be of use when Japan has to reckon with her economic shortsightedness.

Laborers' Reform Union. The finest bit of Christian social work is not that organized by any Mission or social reformer, but by a Japanese pastor of a people's church, "The True Light Church" in

Tokyo (Am. Prot. Epis.). Mr. Sugiura, the pastor, believes that honest work and the power of Jesus Christ are levers powerful enough to lift the casual, degraded, and criminal classes with whom his work lies. He does not believe in doles or charity, organized or otherwise. He believes that most help, however well meant, usually pauperizes. In his church work through seventeen years he has drawn about him a number of men who are "nicely saved," to use a Salvation Army term. These he uses as captains over squads made up of tramps, the unemployed, and vicious. Three of these leaders, themselves rescued from lives of crime by the power of Christ, have over three hundred men whom they have trained into steady work, self-support, thrift, and self-respect.

To see one of them marshal his one hundred push-cart venders in a brigade early each day is a great sight. Each is equipped with stock in trade, inspected, and sent out. At night each man gives account of sales, turns in what is left of his stock, and receives a fixed percentage of the day's income. The net proceeds are placed for him in a postal savings account, without deducting any commission for the leader. He has his own business, and carries on this enterprise merely as a form of Christian service. At the end of the year he turns over to each man the accumulated savings in his postal account. Twenty out of this squad have saved money enough to set up in business for themselves.

Another of these humble leaders has started a

daikon factory next his own store, where a hundred poor people prepare the popular radish for food.

In another factory nearly one hundred "down and outs" have been trained into skilled workmen. These men all join this Laborers' Reform Union, and as they scatter through Japan carry into shop and mine their one message of the power of Christ to remake the workingman. There are two hundred members now of this unique society. It has no headquarters, no dues, no campaign fund, no salaried officers. It is just a work of gratitude organized by Japanese workmen as their reasonable service in gratitude to Jesus Christ.

Christian business men.

There are not lacking among Japanese employers Christian men who are adopting the most advanced ideas of welfare work. Near Osaka some Japanese Christians, with the help of English capital, have established the Sunlight Soap Factory. They give their workers a six-day week, an eight-hour day, model cottages, play grounds, a share in the profits, individual gardens and pensions. Such a factory is all too uncommon in so-called Christian lands; in Japan it is notable.

Another example of Christian principles in business is Mr. Kobayashi, "the tooth powder king." He maintains a free school in the evening for his employees in which bookkeeping and technical subjects as well as the ordinary branches are taught. For many years he has conducted Bible classes among his employees. The welfare lectures, illustrated by moving pictures, have proved so popular in the

factory that Mr. Kobayashi had a traveling lecture bureau fitted out and maintained to give similar lectures throughout the country.

Education (3). The field of Christian education has seemed somewhat narrowed by the superb efficiency of the government schools. The schools have further suffered by the failure of the Boards, in many cases, properly to equip and standardize them. A new spirit of advance is today discernible. There is a purpose to put the higher schools fully abreast of the government schools, while losing nothing of the moral superiority which has been their sufficient justification for being. Even more than in China the girls' school seems important. The Government has not yet entered seriously and sympathetically into the founding of institutions of higher learning for women, as it has in the case of men. It is still possible for a first-class Christian college for women to have a commanding influence. The project of founding such a college at Tokyo is already seriously considered by a number of Missions which are now maintaining advanced classes in their boarding schools. Earnest prayer for God's blessing and furtherance of this great plan ought to be made. In Kobe College the Congregationalists already have the beginning of real college life. Another college considerably removed from Tokyo, so that there might be need to continue and develop it after the founding of the Union College in Tokyo is the Kwassui School, already alluded to, in Nagasaki. This school, founded by the Methodists, is the

only school in the empire where four years of college work (above the high school) are actually offered and where Greek and Latin have a place in the curriculum.

Secondary girls' schools.

The intellectual work accomplished by the girls' boarding schools is of a high grade as is shown by the fine rank taken by their graduates in American colleges. It was a pleasure in visiting the Furendo Jo Gakko, or Friend's School, in Tokyo to learn that it had recently sent a graduate to Bryn Mawr who entered on examination with not only the highest standing in her class, but also one of the highest ever won in that thorough-going college.

Kindergartens.

One of the most striking educational developments in Japan is the kindergarten. After twenty years there were in 1903 twenty-seven Christian kindergartens in Japan. There are at present one hundred eleven; thirteen new kindergartens having opened within a year. The Evangelical Association reports that during the past year it has added four new kindergartens. In 1913 it had but one kindergarten. Mrs. Madely of the Episcopal Mission says that the Bishop has been so delighted with the possibilities of the kindergarten in evangelizing adults that he wishes to establish one in every station. Even government officials recognize that there is a power in the Christian kindergarten which their kindergartens lack.

Influence of kindergartens.

In Kobe we visited the large Zenrin or Neighborhood Kindergarten founded by Mrs. R. A. Thomson in one of the worst

quarters of the city. Police protection had to be given in the beginning, but now the love of a transformed neighborhood is its best protection. A double session is held; one group coming in the morning, another in the afternoon. The young Japanese teachers were fitted for their work in Miss Howe's training school. Of course this kindergarten flowered into a mothers' club, a class among older girls and three flourishing Sunday schools. In Kobe, too, we saw the famous Glory Kindergarten and Training School (Cong.) which has been a source of inspiration to kindergarten work throughout the empire. A story was told us illustrating the depth of the Christian impression which is made on the kindergarten children.

A little child's courage.

One of the graduates of the kindergarten was attending a primary grade in the public schools when the order came from Government, a few years ago, that the teachers were to take their pupils to worship at the Shinto shrines. This one child alone did not bow before the shrine. The teacher, noticing it, leaned forward, and gently bent the boy's head to the ground in the attitude of worship. He was so surprised at the child's passionate weeping that he asked the cause. The child answered, "I learned in kindergarten that we must worship only God and pray to Him alone." The teacher was so impressed with the boy's earnestness that he sought out the missionary to learn more about Christianity, and was himself converted and baptized.

Expansion of kindergartens.

The facts amply justify a rapid expansion and improvement in the equipment of the kindergartens. Only fully equipped kindergartners of the broadest culture should be put in charge of these Mission kindergartens, to prevent the kindergarten from becoming a stereotyped educational cult, because they adopt its methods and select its materials afresh from the environment of the Japanese child. To this end it is immensely important that as rapidly as possible Japanese Christian girls be given adequate preparation and then put in positions of responsibility in the kindergartens. The Boards which will discover girls either now in college in America, or in Japan who can be sent to America, and give them the best training with adequate opportunity for practice and observation in the finest American schools, will do much to give the Christian kindergartens a position of permanent leadership.

Student hostels.

Partly because of the discrimination in favor of government schools the number of secondary Christian schools is not large in Japan. There are only eleven secondary Christian schools for girls in all Japan, and only twelve for boys. These are immensely important as they are the training ground for the future leaders of the Church. Within the past few years another agency of great promise has been developed by which to reach the thousands of men in government schools. This agency is the student hostel or dormitory. The first of these hostels is the "Love and Loyalty

Club" opened in Sendai in 1891 and maintained without interruption to the present time. In the beginning the men lived in poor little rented rooms and did the work themselves. They were so persecuted by their fellow students that they were driven to hours of prayer by the river side for forty successive days. But faith triumphed, and the hostel has been publicly recognized by the President as a power for right conduct and high ideals of scholarship. The hostel at Kumamoto also has a romantic history. The students were inspired by the example of Sendai and by Dr. Mott's visit in 1906 to lease a small house. A missionary of the Church of England, Rev. J. B. Brandram, drew out of the bank the money which he had saved for the education of his children and bought a house and lot for them, so great did he feel to be the spiritual value of the movement. He had expected to be able to repay the fund by raising the money in England, but his sudden death left his wife and four small children unprovided for. God honored his faith, for the young men of the hostel spent their vacation canvassing for the money he had advanced with no pledge on their part, and turned it over to Mrs. Brandram.

The testimony to the value of the hostels in stimulating Christian student activities, deepening the spiritual life, and leading to decisions for Christ is unanimous. "One-third the non-Christian men in the hostel have become Christians," writes Professor Morimoto, of Sapporo University.

Until the hostels were opened no graduate of an

imperial university had ever entered the Christian ministry. There are now eleven such graduates in the ministry and the Christian Association secretaryship, and others are preparing to follow them.

Christian literature.

In no non-Christian country, with the possible exception of India, is there such a body of literature put forth by Christian converts as in Japan. There are notable Christian writers and editors as well as skilled translators of foreign books. Among the important books of 1913 were a *Life of Christ* written by Prof. Yamada, the first one written by a Japanese. The author traveled in Palestine to prepare himself for the task. A companion volume is Konishi's *Holy Land of Palestine.* A noted novelist, Mr. Tokutomi, writes a beautiful preface for the latter book in which he says:

"Jesus Christ has for a long time been the Jesus Christ of the Occidentals alone, and by their hands has been sent forth an endless stream of books on His life * * * but day by day the world is becoming one. Day by day Jesus Christ is being born anew. He has been born in the heart of many a one in Japan. The hands of Japanese must more and more cause Lives of Christ to be born."

A third book is the *Life of Christ in Common Speech* written by Col. Yamamuro of the Salvation Army. An earlier work of Col. Yamamuro, *The Gospel for the Common People,* has gone through sixty-one editions, a remarkable sale.

Another notable book is a volume of sermons by the great preacher and teacher, Uchimura. This remarkable man has for ten years edited the lead-

ing Christian magazine, *Biblical Study*, which is popular chiefly because it prints his trenchant and deeply spiritual messages. His volume of sermons went to a second edition within a year. Even the women are seeing visions and dreaming dreams. Miss Zako Aiko has written a volume of prose poems with the title *Under the Shadow of Thy Wings*, of which Mr. Frank Müller in his annual review of Christian literature says that he expects it will become a classic. A Congregational pastor, Rev. K. Takemoto, who wrote *A Philosophy of the Christian Religion*, designed as an apologetic for the learned, has just written a moving spiritual autobiography, *How I Gained Assurance*, designed to be read by a wider audience. Other important books are Nitobe's *Culture*, Murakami's *Reminiscences*, Dr. Kozaki's, *The State and Religion*, Matsunaga's, *Life of Paul*.

Books in English.

The books so far mentioned have been written during the past two years by Japanese Christians in Japanese. There are several notable books written in English that ought to have very wide reading. Professor Nitobe of Tokyo is the author of two: *Bushido*, and *The Japanese Nation*. President Harada of the Doshisha is the writer of *The Faith of Japan*, and Mr. Uchimura, of the delightful human document, *The Diary of a Japanese Convert*.

Translations.

Translations are numerous, and for many years to come will play an exceedingly important part in the impact of Chris-

tianity upon the Japanese mind. One of the most significant of recent translations is Borden P. Bowne's *Personalism*. In this work two Japanese scholars have collaborated with Dr. S. L. Gulick to ensure a translation that should be absolutely faithful to the thought of the original, and expressed in language that should be clear to the ordinary reader. This careful translation was further subjected to a three-year test in the class room in the Doshisha University before it was given to the public. It is unnecessary to speak of the monumental importance of such a work. The sense of personality was weak in old Japan, and one of the services performed by Christianity has been to strengthen and reinforce the idea both philosophically and practically. Other recent translations of Christian literature are William Adams Brown's *Christian Theology in Outline*, Eucken's chief works, Mulford's *Nation*, and Begbie's *Twice Born Men*. Mrs. Yagima publishes a translation of the life of Josephine Butler for which Count Okuma writes a preface in which he pleads for a more just treatment of women. One of the large secular publishing houses has put out a translation of *Stories from the Life of Christ* in its series of books adapted for home reading by the young. Two other recent additions to this long series are concerned with the life of Washington and that of Joan of Arc.

The Bible in Japan.

Why should it be thought enough for the West to give Japan her modern school system, her railways, factories, army and

navy, medicine, science, and government, without going on to impart that spiritual heritage without which these other gifts are powerless to bless and uplift? The sale and circulation of the Bible is one of the evidences that Japan really wants our best. In 1912 the joint circulation of Bibles and Testaments and Gospels by the British and Foreign Bible Society and the National Bible Society of Scotland was two hundred forty-six thousand, five hundred seventy-five copies. In 1913 the number rose to two hundred seventy-six thousand, two hundred forty-five copies. In 1914, five hundred eighty-six thousand, six hundred sixty-seven volumes were sold by the Bible Societies at work in Japan. The Bible is distinctly one of the best sellers in Japan.

Other agencies.

Space does not permit the description of the fine temperance work done through the Woman's Christian Temperance Union, the Peace Societies, the Anti-tuberculosis and Red Cross Societies, the hospitals, leper asylums, and other philanthropies. The gift of twenty-five thousand dollars to St. Luke's Hospital by the Mikado himself is a sufficiently decisive mark of the approval which the Government has of this Christian hospital. While the fine Japanese hospitals make it unnecessary to establish a large number of distinctively Christian hospitals it is of great value to have a few, and to have those of the very best.

At the parting of the ways.

Once before in Japan the tide ran strongly toward Christianity, but the Church was not prepared to take advantage of

the situation in an aggressive, loving, and adequate presentation of Christianity, and the time passed. Today Japan stands at the parting of the ways. Says Professor Nitobe, "Christianity and materialism will divide the world between them;" which shall control Japan? The solemn responsibility for the answer rests upon American Christians as upon no other body in the whole world. Our nation is at peace, undevastated by war, her incalculable resources unwasted. She is Japan's neighbor; she ought to be her friend. She ought to lead her into the light and liberty of Jesus Christ. Each one who reads these words may help to bring about this blessed consummation. She may more generously support the Missions of the Church in Japan; she may win other women to their support; she may join a study class and inform herself; she may induce the woman's club to take up the sympathetic study of the Japanese question; she may write letters to the newspapers combating jingo articles with *facts;* she may circulate books and articles by such writers as Dr. Gulick in order to dispel prejudice and increase friendliness; she may influence her senator or representative; she may induce her pastor to preach a series of sermons on the Christian opportunity in Japan.

Better than all, and more powerful than all, each may pray. It was a group of American women that met regularly to pray that Japan might be opened to the preaching of the Gospel forty years before the great opportunity came. Today let there be

women banded together to pray that race prejudice may be softened, that baseless fears may be allayed, that America may deal justly with Japan, that more missionaries may be sent, that necessary money may be given, that the energizing power of the Spirit of God may work through our weak endeavors and make them mighty, that Japan may speedily become a Christian nation.

Home again. When we steamed out of the harbor of Yokahama on an American ship bound for America's fair island territory of Hawaii it seemed, although the broad Pacific lay before us, that we were almost at home again in that land

> "Where the air is full of sunshine
> And the flag is full of stars."

The voyage was an almost continuous missionary meeting. Each morning a large company of the passengers gathered in the dining room to hear such men as Dr. Henry C. Mabie, who told of the eagerness with which the Japanese were listening to lectures on the philosophy of Eucken and Bergson; to Mr. Messer, who spoke of the marvelous growth of the Young Men's Christian Association in the Orient; to Miss Bullard, who described Christian work in the reclamation of a criminal tribe at Kavali, South India; to Rev. F. M. Wilson, who described the mass movement in India, and to many others.

Hawaii. The day spent in Hawaii was one long delight. Here was territory made sacred by missionary pioneers, a land full of associ-

ations and romance. Hawaii's glory is of the present; for here is the experiment station where the people of the United States are learning that the real foes to assimilation are race antagonism, pride, and exclusiveness, and not deep, mysterious, racial differences. Here under a flag which insures equal opportunity, and a social organization which does not give the lie to free institutions, Chinese and Japanese are actually proving to be keen, alert, loyal American citizens. The ball teams, Christian associations, churches, flourish among them as among other American communities. "If we were not continually reinfected with race-phobia from the main land," said an eminent citizen of Hawaii, himself the descendant of a great missionary pioneer, "we could show the world a new thing, real brotherhood and coöperation."

We visited the beautiful Kamehameha schools, endowed by a Hawaiian princess, herself a descendant of the hero king; later the Mid-Pacific Institute where in two separate departments are gathered boys and girls representing ten different races. The school was founded by uniting three which had been established for Korean, Japanese, or Chinese students. Although English is the language of the class room, instruction is given in these three Oriental languages. This one school is a powerful Christian influence on these three countries which are represented by thousands in Hawaii's polyglot population.

There never was a fairer sight than to see as-

sembled in one school these bright attractive students of many racial stocks and mixtures living together and together working out the problem of beautiful Hawaii's future.

Journey's end.

With an indescribable thrill of love and pride we came back through the Golden Gate to our own dear land. What is to be her future? Do the frowning forts and the new military spirit so sadly evident spell a permanent reversion to trust in force and greed and overmastering might? Or are the influences of vital Christianity to triumph and once more to reassert themselves? Is it to be dollar diplomacy, backed by battle ships or the Golden Rule in business buttressed with friendliness?

Perhaps the notion would not commend itself to those mysterious personages who compose diplomatic circles, but I believe that if the United States Government would give the Women's Missionary Societies the price of two battle ships a year, we could so cement the friendly ties with Oriental nations that no war would be thinkable. One battle ship would establish universities, agricultural experiment stations, medical colleges in China. Another would permit us to crave the privilege as an evidence of friendship to establish free libraries in a dozen centers in Japan, or gymnasiums and play grounds in all the friendly Young Men's Christian Associations of the empire.

This is not a foolish, womanish dream. It is

defended by a fact as massive as a mountain. The act of John Hay in standing for the open door in commerce, and that whereby the American Government returned to China a large part of the indemnity fund are a better insurance policy against war than a hundred million dollars spent in fortifying the Canal or guarding the coast. Steadily to press the program of Jesus as the preventive of war is to join that advance guard who have pushed the race slowly and with difficulty into the path that leads to the Kingdom of God.

"America, America,
God send His grace on thee!
And crown thy good with brotherhood,
From sea to shining sea!"

The King's Highway. In the dim twilight of the world God's holy prophet, moved by the Spirit of God, looked forward in faith and wrote of the time to come when all nations should know the Lord, when the knowledge of God should cover the earth as the waters cover the sea, when a firm highway should stretch across the world's desert wastes on which simple folk and little children in safety should walk to Journey's End. Other religions place their Golden Age in the past; the Bible paints that of Christianity in the future. We are saved by hope, Paul affirms. This hope and confidence are the secret of missionary endeavor. Called by God to help Him build His Road, men and women go out

in the might of the Name. God goes with them until that time when the night is gone and joy comes in the morning.

"And on this pilgrim road I'll walk
Till all my journey's done."

A BRIEF READING LIST

CHAPTER I.

The Man of Egypt, Cooper (Hodder & Stoughton, 1913).
A Muslim Sir Galahad, Dwight (Revell) $1.00.
Modern Call of Missions, Dennis (Revell) $1.50.
The Mohammedan World Today (Revell) $1.25.
Aspects of Islam, Mac Donald (Macmillan) $1.50.
A Master Builder on the Nile, Hogg (Revell) $1.50.

CHAPTER II.

The Outcastes of Hope (Young People's Mission Movement, London, 1912) 1*s*.
Life of Carey, George Adam Smith (Everyman's Library).
The Desire of India, Datta (Young People's Mission Movement, London, 1909) 2*s*.
Religions of India, Hopkins (Ginn & Co., 1902).
New Era in Asia, Eddy (Missionary Education Movement) $0.50.
India Awakening, Eddy (Missionary Education Movement) $0.50.
Revolt of Sundaramma, Elmore (Revell) $1.00.
Primer of Hinduism, Farquhar (Christian Literature Society of India, 1911).
The Education of the Women of India, Cowan (Revell) $1.50.
The God Juggernaut and Hinduism in India, Zimmerman (Revell) $1.50.

CHAPTER III.

The Modern Missionary Challenge, Jones (Revell) $1.50.
The Influence of the Christian Religion in History, Slater (Doran) $1.50.

Missions and Sociology, Slater (Stock, London, 1908) $0.35.

Contrasts in Social Progress, Terrney (Rumford Press, Concord, N. H.) $1.00.

The Appeal of Medical Missions, Moorshead (Revell) $1.00.

Social Aspects of Foreign Missions, Faunce (Missionary Education Movement) $0.50.

Social Christianity in the Orient, Clough (Macmillan) $1.50.

Among the Burmans, Cochrane (Revell) $1.50.

Christ and Buddha, Cushing (Revell) $1.50.

Year Book of Missions in India, 1913 (Missionary Education Movement) $1.50.

Social Mission of the Church in India, Fleming (Association Press, Calcutta) 2 annas.

New Ideas in India During the Nineteenth Century (Macmillan, 1906) $1.60.

Sociological Progress in Mission Lands, Capen (Revell) $1.50.

CHAPTER IV.

China Mission Year Book, 1913 and 1914 (Missionary Education Movement) $1.50.

The Changing Chinese, Ross (Century Company) $2.50.

New Forces in Old China, Brown (Revell) $1.50.

Notable Women in Modern China, Burton (Revell) $1.50.

Education of Women in China, Burton (Revell) $1.25.

Modern Call of Missions, Dennis (Revell) $1.50.

My Lady of the Chinese Courtyard, Cooper (Stokes).

Religion of the Chinese, De Groot (Macmillan) $1.25.

The Christian Church in Changing China, A. H. Smith (*International Review of Missions*, Jan., 1915, pp. 96–108).

Educational Missions, Barton (Student Volunteer Movement $0.75.

The New Life in China, Wallace (London, United Council for Missionary Education) 2*s* net.

The Uplift of China, Smith, new, revised edition (London, United Council for Missionary Education) 1*s* net.

The Regeneration of New China, Bitton (London, United Council for Missionary Education) 2*s* net.

Yarns on Heroes of China, Nairne (London, United Council for Missionary Education) 6*d* net.

Talks on Changing China (London, United Council for Missionary Education) 6*d* net.

CHAPTER V.

Korea in Transition, Gale (Missionary Education Movement) $0.50.

A Modern Pioneer in Korea, Griffis (Revell) $1.25.

The Vanguard, Gale (Revell) $1.50.

Ewa, Noble (Eaton & Mains) $1.25.

The Call of Korea, Underwood (Revell) $0.75.

The Passing of Korea, Hulbert (Doubleday, Page & Co.) $3.80

CHAPTER VI.

Christian Movement in Japan, 1914 (Missionary Education Movement) $5.00. This is an annual authoritative survey of Missions in Japan, invaluable for the missionary library.

A Handbook of Modern Japan, E. W. Clement (McClurg) $1.50.

Japan and its Regeneration, Rev. Otis Cary (Young People's Missionary Movement) $0.50.

The Cross in Japan, F. E. Hagin (Revell) $1.50.

The Education of Women in Japan, M. E. Burton (Revell) $1.25.

Sociological Progress in Mission Lands, E. W. Capen (Revell) $1.50.

The Japanese Nation, Nitobe (Putnam) $1.50.

The Faith of Japan, Harada (Macmillan, 1914) $1.25.

The Evolution of a Missionary (Revell) $1.50. A biography of John Hyde DeForest by his daughter.

The American Japanese Problem, Sydney L. Gulick (Scribner) $1.75.

Asia at the Door, Kawakami (Revell) $1.50.

Namiko, a realistic novel by a Christian Japanese, Toku Tomi, published in Tokyo by Yura Kusha, 60 *sen*.

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